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IN

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Notes and Queries will always be gladly received and inserted in the *Indian Antiquary*.

## NOTES ON INDIAN MAUNDS.

By W. H. MORELAND, C.S.I., C.I.E.

(Continued from page 183.)

## IV. Delhi Maunds.

I now pass to the more difficult question of the units current in the North before the era of standardisation. I have found no suggestion in the chronicles that any of the early Muslim rulers of Delhi prescribed units of weight, and those which we meet may reasonably be taken as unofficial or customary. From the nature of the case equations are very rare in the literature, but it so happens that we possess a few definite statements for the neighbourhood of Delhi in the second quarter of the fourteenth century. In these statements the equivalents are given in terms of Arabic units, the evaluation of which is a task for specialists; I use the following values, which are based on the relevant articles in the *Encyclopædia of Islam* and on some supplementary data, for which I am indebted to Professor H. A. R. Gibb.

The *misqāl*, or *mithqāl* as Arabists write it, was very close to 70 gr. when used as a weight by apothecaries; the coin-weight was somewhat smaller. The classical *dirham* weight (as distinct from the coin) was  $48\frac{1}{2}$  gr. The *rīl* was round about 1 lb. It contained 12 *ūqīya* (or ounces), and in classical literature the *ūqīya* contained either 6 or 7 *misqāls*, making the *rīl* either 5,040 or 5,880 gr. In some regions, however, the *ūqīya*, and consequently the *rīl*, was substantially larger; the *rīl* of Egypt works out to 7,776 gr.; that of Barbary was approximately  $\frac{2}{3}$  of a kilogram, or as much as 10,288 gr.

The *Masāliq-ul Absār*, which was written in the reign of Muhammad Tughluq, and the information in which relates to the neighbourhood of Delhi, says (*Elliot's History*, iii, 582); "The *rīl* of India, which is called *ser*, weighs 70 *misqāls*, which, estimated in *dirhams* of Egypt, is worth 102 $\frac{1}{2}$ . Forty *sers* make one *man*." The maund was thus 2,800 *misqāls*, or (at 70 gr. to the *misqāl*), exactly 28 lb.; and the *dirham* of Egypt works out to 47 $\frac{1}{2}$  gr., which is very close to the classical equivalent given above.

Ibn Batūta,<sup>12</sup> who spent some years in India during the same reign, says (iii, 382) that the Delhi *rīl* contained 25 Egyptian, and 20 Barbary, *rīls*; presumably he used round figures rather than precise equivalents. The two equations give maunds of 27 lb. 5,400 gr. (which is within a few ounces of that deduced from the *Masāliq*), and a little over 29 lb. Uncertainty as to the precise equivalents of the Arabic units makes it impossible to fix the Delhi maund to the proper decimal on these data, but it is safe to take it as 28–29 lb.; and this figure fits some, but not all, of the passages where quantities are given for this period and locality.

Thus the *Masāliq* (*Elliot's History*, iii, 577) says that Muhammed Tughluq's royal slaves, who, we may be confident, were pampered, received a monthly allowance of two maunds of wheat and rice, and a daily ration of 3 *sers* of meat. Taking the maund at 28 $\frac{1}{2}$  lb., and the average month in the Islamic calendar at 29 $\frac{1}{2}$  days, we get a daily grain-ration of just under 2 lb., which by itself would be inadequate, for the enquiries made in the nineteenth century in connection with famine-policy showed 2 lb. of grain to be less than a satisfactory ration for an adult male. The meat-ration, equivalent to 2·1 lb., looks very high; but it may be reduced by almost one-half on the reasonable assumption that the butchering was done in the slave-department, since, judging from data kindly furnished by Mr. J. Hammond of the Cambridge University School of Agriculture, something like 40 per cent of the carcase would not be available as meat.

<sup>12</sup> I quote from the French version: C. Defrémery and G. Sanguinetti, *Voyages d'Ibn Batoutah*; Paris, 1874-79. Those passages are discussed (iv, 81n) in H. Cordier's edition of Yule's *Cathay and the Way Thither*. Hakluyt Society, 1910.

Taking the maund at  $28\frac{1}{2}$  lb., the total ration was thus about what might be expected : with a much smaller maund, the royal slaves would have been seriously underfed, a thing which is inconceivable in the conditions of the period.

In the next reign, that of Firûz, 3 sers of grain daily were allowed for each prisoner taken in war (*Elliot's History*, iii, 331) ; at  $28\frac{1}{2}$  lb. to the maund, this gives a daily ration of nearly 2·2 lb., granted by an exceptionally kind-hearted king ; and this is very close to what would be allowed to prisoners at the present day. There is no doubt then that the equations quoted are substantially correct.

On the other hand, various passages relating to booty taken in war are quite incredible when interpreted in terms of a maund of this size. They have usually been read as fantastic exaggerations, and it may be agreed that exaggeration is probable in the case of narratives written some time after the event ; but precise accountancy was the rule of the period, and it is probable, though not certain, that some at least of the figures given in contemporary narratives are taken from official returns, which would certainly not exaggerate the value for which the makers might be held responsible. These figures can be interpreted on the theory that the original Arab *mann* of nearly 2 lb., which was certainly used by the early Moslem invaders, survived in the treasury departments for use in the case of gold, silver, and precious stones.

The Arab *mann* of 2 *rills* is familiar in all the lexicons, and it was so defined by the early geographer Ibn Khurdâdba (*Elliot's History*, i, 14). Nunez shows that this unit prevailed in the sixteenth century at Ormuz, where the maund was 2·2 Portuguese pounds. He shows also that a maund of this size ruled, with local variations, on the east coast of Africa from Quiloa to Sofala ; and since we know that such civilisation as existed on this coast was the work of the Arabs, we may reasonably infer that this unit had been introduced by them. This Arab maund appears also in Persian literature, as where Hâfiz speaks of two maunds of wine as sufficient for three people : a pint of wine weighs about 20 ounces, so two maunds, or about 4 lb., would give just over three pints, a pint a head for the party. Again, Abdurrazâq, who came to India as an ambassador in the fifteenth century, wrote (*Elliot's History*, iv, 40) that elephants' food was made up into balls of about 2 maunds each : obviously this is not an Indian maund of 25 lb. or more, but the Arab maund which the writer knew in his own country.

That a maund of about this size was in regular use among the early Moslem invaders of India can be inferred with confidence from some passages in the *Târikh-i Baihaqî*, a contemporary, and obviously trustworthy, account of the reign of Mas'ûd, son of Mahmûd of Ghazni. In one place he tells (p. 131) of a knock-out blow delivered with a ' 20-maund mace ' ; I am assured by experts that a mace weighing 40 lb. would be far too heavy to be used, and this phrase is best read as a variant of *dah-manî*, as in the expression *nâchakh-i dah-manî*, which Steingass interprets as ' a very heavy battle-axe ' ; but obviously the reference in both phrases is to the Arab maund, and not to one of those which prevailed in India.

Again, we read (p. 361) that on one occasion Ghazni sent to the Caliph a tribute of 25,000 maunds of indigo. Having regard to the scale on which the trade in indigo was carried on, this maund cannot be much more than about 2 lb. ; 22 tons of indigo would be a very substantial figure for those days.

Again, there is the detailed account of Mas'ûd's wine-party (p. 825, translated in *Elliot's History*, ii, 145). It was a special occasion, and the wine was served in large goblets (*sâtgînî*), each containing half a maund. Taking 20 ounces to the pint, and a 2 lb. maund, such a goblet would hold  $\frac{4}{5}$  of a pint, and obviously a much larger maund is out of the question. Various details given in this chronicle show that in the matter of alcoholic consumption the period may fairly be compared with the Regency. It is hardly necessary to cite authorities to show

that in those days the three-bottle man was common—that is to say, half a gallon might easily be drunk at a sitting—and that individuals could be found who drank twice as much, or more, but I may instance the fact vouched for <sup>13</sup> by Lieutenant John Pester, that 14 British officers at dinner consumed 42 bottles of claret, besides ‘a proportionable quantity’ of Madeira, so that they averaged well over three bottles in all. Now four out of Mas’ūd’s six guests were hopelessly drunk before they had attained the ‘six-bottle’ mark, and the fifth just exceeded this figure. The story is thus not impossible in terms of a 2 lb. maund; a much larger unit is out of the question.

It is to my mind a reasonable guess that this 2 lb. maund survived in the treasury when Moslem rule was definitely established in Delhi, and that returns of treasure were made in terms of it, and not of the maund used in commercial transactions. As a single example of the passages dealing with booty, I take Ziyā Barnī’s statement (p. 333, translated in *Elliot’s History*, iii, 204) that in 1311 A.D. Malik Nāib Kafūr brought from the South, among other items, 96,090 maunds of gold,<sup>14</sup> and that the king gave some of it away in portions varying from four maunds down to half a maund. This chronicler was in general obviously truthful, and he certainly had access to official information: it does not seem possible to accept his figure in terms of either the 25 lb. maund of the South or the 28–29 lb. maund of Delhi; but with a 2 lb. maund we come within the limits of possibility.

First, as to the distribution. Alāuddin, the ruling king, was by no means lavish, and it is very hard to conceive of his giving away gold by the hundred-weight: presents ranging from one to eight lb. would be reasonable in the circumstances. Next as to the total amount. According to the maund used, it was 1,240 tons (Delhi), or 1,070 tons (southern), or about 80 tons (Arab). The first and second figures may safely be discarded as impossible, and even the last is very large for the period; for comparison it may be noted that the huge imports of gold into India in the year 1924–5 weighed about 360 tons. A very large figure is, however, required by the chronicler’s language, for he insists that the spoil taken on this occasion was utterly unprecedented in the history of Delhi; while he tells us that it included not merely the hoards of gold, but the fragments of the golden idols which the conqueror had broken up, and even a small idol would contain a lot of gold. The figure of 80 tons is not therefore impossible; and, while I have found no direct evidence of the survival of the 2 lb. maund, it is at least permissible to recognise the possibility, as an alternative to writing off all these reports of booty as fantastic exaggerations.

I have found no later passages bearing on the Delhi maunds. The literature of the fifteenth century is very scanty, and, after the transfer of the capital to Agra in 1502, we hear practically nothing of Delhi until the period when official maunds had come into general use.

(To be continued.)

<sup>13</sup> *War and Sport in India, 1802–6* (ed. J. A. Devenish, London, 1913); p. 58.

<sup>14</sup> I take the figure from the British Museum MS., Or. 2039, which in all matters of detail is a better authority than the inaccurate printed text; the text figure is 96,000, the words ‘and ninety’ having presumably slipped out. Briggs’ text of Firishṭa puts the amount of gold at only 96 maunds, but Briggs himself in his rendering gives 96,000, and the Museum MS. of Firishṭa, Add. 6569, has the word *hazār*, which must have dropped out of that text accidentally.

## AṬHABHĀGIYE.

By A. VENKATASUBBIAH,

(Continued from page 170.)

17. Sampige inscription (XII, p. 40), dated 19th September 1331, recording the grant by the Hoysala Ballāla III of a tax-free village to Siṅge-setti : *ī-catus-sīme-voḷḷuḷḷa gadde-beddalu ī-Sampigege salva halligaḷu adaroḷaguḷa kaṭṭe-kirukaṭṭegaḷu aṣṭabhoga-tejassvāmya-nidhi-nikṣēpa-jala-pāśāṇa-siddha-sādhya-akṣiṇi-āgāmi pūrvāya-apūrvāya-tappe-tauḍi-kirukula-ssthāna-mānyav-olagāgi samasta-bali-sahitavāgi ā-Sampigeya sthaḷavanu...sarva-mānyavāgi*, i.e., 'the village Sampige tax-free, with *gadde*, *beddalu*, large and small tanks and hamlets comprised in its four boundaries, with *aṣṭabhoga-tejassvāmya*, *nidhi*, *nikṣēpa*, *jala*, *pāśāṇa*, *siddha*, *sādhya*, *akṣiṇi*, *āgāmi*, former and new revenues and the revenues from all taxes including *tappe*, *tauḍi*, *kirukula*, and *sthāna-mānya* (?)'

Of these inscriptions, Nos. 1-4, it will be seen, record grants of tax-free villages only. The term *sarvamānya* is used in all four to denote the idea 'tax-free.' Other words used in Kannada inscriptions to denote the same idea are *umbaḷi* or *umbaḷige*, *koḍagi*, *sarva-namasya* and *agrahāra*; and the words *sarva-bādhā-parihāra* too have perhaps the same sense. The number of published inscriptions which record such grants (of tax-free villages only), and in which one of the above-mentioned words is used, is fairly large.

Nos. 5-10 record grants of tax-free villages and also of the rights known as *aṣṭabhoga* [*-tejassvāmya*], which comprise among others the right to *nidhi*, *nikṣēpa*, *jala*, *pāśāṇa*, *akṣiṇi*, *āgāmi*, *siddha* and *sādhya*, all or some of which terms are mentioned in them. Nos. 11-13, too, record the grant of the same rights with tax-free villages; but the term *aṣṭabhoga* [*-tejassvāmya*] is not used in these inscriptions. The grants of tax-free villages made by the Vijayanagara kings and the majority of their governors and feudatories and successors in the territories ruled over by them all belong to this class; that is, they make over to the donees not only tax-free villages but the *aṣṭabhoga* or *aṣṭabhoga-tejassvāmya* also, either explicitly mentioned by name or otherwise described. The number of such grants is very large and exceeds three- or four-hundred.

Nos. 14-17 record grants of tax-free villages with *aṣṭabhoga-tejassvāmya* and also of the revenues derived from other taxes named. The number of published inscriptions registering such grants, too, is fairly large.

It is clear from the above-cited inscriptions that the grant of a tax-free village does not by itself carry with it the right to *nidhi*, *nikṣēpa*, etc., known as *aṣṭabhoga* [*-tejassvāmya*]. Nor, on the other hand, does the grant of the rights known as *aṣṭabhoga-tejassvāmya* in connection with any village imply, of itself, that such village too has been granted tax-free; and as a matter of fact, we find grants of *aṣṭabhoga-tejassvāmya* made in two inscriptions in connection with villages that were not tax-free. One of these inscriptions which is at Gōvindahallī (*Ep. Carnatica*, IV, p. 176 ff.) and is dated 6th May 1236, records the grant to some Brāhmanas by the *daṇḍanāyaka*s Bogaiyya and Mallaiyya with the permission of their master, the Hoysala king Someśvara, of the *aṣṭabhoga-tejassvāmya* in connection with the village Teṅginakatta,<sup>1</sup> which too was granted to them, not however tax-free, but subject to the payment of 100 *gadyāṇa* as quit-rent every year. The other is a Bangalore copperplate inscription (*ibid.*, vol. IX, p. 3 ff.), dated 1st March 1253, and records the grant to some Brāhmanas by the above-mentioned king Someśvara of the *aṣṭabhoga-tejassvāmya* in connection with two

<sup>1</sup> *gadyāṇa* 100nu kaṭṭu-guttage-piṇḍādānavāgi yend-endigenā aramanēge tettu bantāgi prasiddha-sīmā samanvitamappa tanna ēkādaśapallī-sahita Teṅginakattavanu aṣṭabhoga-tejassvāmya-nidhi-nikṣēpa-sahita dhārā-pūrvakavāgi koṭṭaru, 'They granted with pouring of water (the village) Teṅginakatta with its well-known boundaries and eleven hamlets together with the *aṣṭabhoga-tejassvāmya*, *nidhi* and *nikṣēpa* (with the obligation that the donees) should pay to the palace for ever the sum of 100 *gadyāṇa* as quit-rent (every year)'



villages which were granted to them at the same time subject to the payment of 140 *gadyāna* every year.<sup>2</sup>

It thus becomes plain from what has been said above that the grant of a tax-free village is quite different from the grant of the *aṣṭabhōga* [-*tējassvāmya*] in connection with it, that there are some inscriptions which record grants of one only of these two, and that there are many inscriptions, exceeding four- or five-hundred in number, which record grants of both these with or without the revenue derived from other taxes.

Now we know that in Prakrit 'the suffix *-ka* is added to words without altering the meaning, much more frequently than it is in Sanskrit' (see Pischel's *Grammatik der Prakritsprachen*, § 598; p. 405). It seems to me that this is the case with *aṣṭabhāgiye* (= *aṣṭabhāgika*) in the above-cited passage and that the word is equivalent to Skt. *aṣṭabhāgi* and means 'having or possessing eight (things).' The hundreds of inscriptions of later times that record grants of tax-free villages indicate clearly that the things of which *aṣṭa* is an attribute is without doubt the *bhōga* [-*tējassvāmya*] that is mentioned by them. Thus *aṣṭabhāgiye*, I conceive, is equivalent to *aṣṭabhōga* [-*tējassvāmya*]-*bhāgi*, and the words *Lummini-gāme ubalike kaṭe aṣṭa-bhāgiye ca* of the Rummindei inscription are equivalent to *Lumbini-grāmaṃ sarvamānyam aṣṭabhōga-sahitam grāmīṇebhyo rājā dattavān*.

The earliest inscription that I know of in which the term *aṣṭabhōga-tējassvāmya* occurs is the Gōvīndanahallī inscription cited above, which is dated in 1236 A.D.; and the word does not seem to be used in any inscription prior to 1200 A.D. Nevertheless it would not be correct to conclude from this that the rights denoted by the word began first to be recognised in the thirteenth century A.D. and were not known in earlier times; for, the office and title of *daṇḍanāyaka*, for instance, which are mentioned very frequently in inscriptions of the tenth and following centuries A.D., are not at all mentioned in those written in 200-900 A.D. The occurrence however of this word in the Maṇikyāla inscription (see Lüders in *JRAS.*, 1909, p. 648) and also in an inscription at Mathurā (*Ep. Ind.*, IX, 246) shows that they were well-known in the times of the Kuṣāṇa kings and that they did not first come into existence in the tenth century A.D. It is my belief that the case is similar with the rights denoted by the word *aṣṭabhōga* [-*tējassvāmya*] and that these rights were known and formed the subject-matter of grants even in Mauryan times. In any case, it cannot be disputed that the meaning proposed above for *aṣṭa-bhāgiye* fits very satisfactorily into the context, and that it brings the Rummindei inscription into the same class as the hundreds of inscriptions written in later times and recording grants of the same character.

The Rummindei inscription is, however, peculiar in one respect: the donees of the grant recorded in it happen to be the freemen of the village whose revenues form the subject-matter of the gift. This does not seem to have been the case with the donees of the later inscriptions that I have read, who were all either priests (Brāhmaṇas, Jaina or Lingāyat *gurus*) or men of high position in life, like *daṇḍanāyakas*, *mahā-vadda-vyavahāris* (great-big-merchants), etc., that is, in all cases, persons who could not be conceived as being farmers or cultivators of land, and who could not therefore have had any interest in the lands of the villages granted. The freemen of Lumbini, on the other hand, already possessed ownership and other similar rights in respect of the lands, etc., of the village, and it was they who cultivated the lands and paid the revenues due to the king's treasury. Hence the Rummindei inscription does not make use of the word 'give,' but says merely that the village was made tax-free and the

<sup>2</sup> *Madani-gūḍida Mattikattavanu... ga 140 nu praticearsam aramanege tetti-umbantagi nānāgōtrar appa Brāhmaṇōttamariyeuṃ tāvu pratiṣṭeva-maḍida dēvarigeuṃ ā-candrārka-sthāgy-āgi bhōjisuvantāgi aṣṭabhōga-tējassvāmya-nidhi-nikṣēpa-samasta-bali-sahita dhārā-pūrvakam mādi kottaru*, i.e., 'He gave with pouring of water to excellent Brāhmaṇas of different gotras and to the god set up by him the village Mattikatta with Madani together with *aṣṭabhōga-tējassvāmya*, *nidhi*, *nikṣēpa* and (revenues of) all taxes, to be enjoyed till the moon, sun and stars endure, on condition that they should pay to the palace every year the sum of 140 *gadyāna*.'



possessor of the eight-fold right by the king' (*rājñā grāmaḥ udbalikāḥ kṛtāḥ aṣṭabhāgi ca*) instead of saying, like the inscriptions of later times, that 'the king gave the village free of taxes and with the eight-fold right' (*rājā grāmam udbalikam aṣṭabhōga-sahitam ca dattavān*).

It is difficult to determine exactly the nature of the rights denoted by the word *aṣṭabhōga-tējassvāmya*. The expression *aṣṭabhōga-tējassvāmya-nidhi-nikṣepa-sahita* that is used in the two above-cited inscriptions of Someśvara's reign seems to show that *nidhi* and *nikṣepa* were not included in *aṣṭabhōga-tējassvāmya*. Similarly, the words of the Citaldrug inscription of 1328 A.D. cited above (No. 5) seem to show that *nidhi*, *nikṣepa*, *siddha*, *sādhya*, *jala* and *pāṣāṇa* were not included in it; and the wording<sup>3</sup> of an inscription at Seringapatam (*Ep. Carnatica*, III, p. 14), dated in 1527 A.D., and recording the grant of a *sarvamānya* village seems to indicate that *hola*, *gadde*, *kāḍārambha*, *nīrārambha*, *akṣiṇi* and *āgāmi* are not included in it. On the other hand, the words<sup>4</sup> used in another copperplate inscription of the same place (*ibid.*, p. 20), dated in 1663 A.D., and in scores of other similar inscriptions,<sup>5</sup> all recording grants of *sarvamānya* villages, show clearly that the *aṣṭabhōga-tējassvāmya* consists of the possession or enjoyment of *nidhi*, *nikṣepa*, *jala*, *pāṣāṇa*, *akṣiṇi*, *āgāmi*, *siddha* and *sādhya*. The Melukote copperplate inscription, again (*ibid.*, p. 65) of 1724 A.D., which records the grant of thirteen *sarvamānya* villages by Kṛṣṇarāja of Maisūru, contains the words *catus-simey-olag-uṇṇāda nidhi-nikṣepa-jala-taru-pāṣāṇa-kṣiṇy-āgāmi-siddha-sādhya-gaḷ-empa aṣṭabhōga-munlāda ā-sakala-tējassvāmyavū*, which show that *aṣṭabhōga* consists of the possession or enjoyment of *nidhi*, *nikṣepa*, *jala*, *taru*, *pāṣāṇa*, *akṣiṇi*, *āgāmi*, *siddha* and *sādhya* and that *tējassvāmya* includes *aṣṭabhōga* and other rights; and an inscription at Maṅkasandra (*Ep. Carnatica*, IX, p. 96), dated in 1408 A.D., which records the grant of a *sarvamānya* village with '*nidhi*, *nikṣepa*, *jala*, *pāṣāṇa*, *akṣiṇi*, *āgāmi*, *siddha*, *sādhya*, *aṣṭabhōga-tējassvāmya* including *grha*, *ārāma*, *kṣetra*, *gadde*, *beddalu*, *aṇe* and *accukaṭṭu*' continues with the following stanza and words: *ājñā kṣetram ca yad danam śulkaṁ siddhi-karam tathā | nidhānam . . . . . karam mule . . . || yemba aṣṭabhōga-tējassvāmyasthavāgi*, which seem to contain an explanation of the term *aṣṭabhōga-tējassvāmya* that is different from those given above. And, finally, the Hebbāle grant of 1665 A.D. cited above (No. 16) makes out that *aṣṭabhōga* consists of *gadde*, *beddalu*, *tōṭa* *tudike*, *aṇe*, *accukaṭṭu*, *kāḍārambha* and *nīrārambha* and that *aṣṭatējassvāmya* is formed of *nidhi*, *nikṣepa*, *jala*, *pāṣāṇa*, *akṣiṇi*, *āgāmi*, *siddha* and *sādhya*.<sup>6</sup>

It is thus plain that the expression *aṣṭabhōga-tējassvāmya* was understood in different ways by the writers of inscriptions. The great majority of them, however, who lived in the fifteenth century A.D. and later have used it to denote the possession or enjoyment of *nidhi*, *nikṣepa*, *jala*, *pāṣāṇa*, *akṣiṇi*, *āgāmi*, *siddha* and *sādhya*, which again are denoted by the word *aṣṭabhōga* only by the writers of many other inscriptions of the same time. And one can hence conclude that *aṣṭabhōga-tējassvāmya* is the same as *aṣṭabhōga* and that both these terms signified the same thing, namely, the group of eight formed of *nidhi*, *nikṣepa*, etc., in the fifteenth century A.D. and later.

<sup>3</sup> *ā-grāmakke saluva catus-simevolagaṇa hōla-gadde-kāḍārambha-nīrārambha-sahita akṣiṇi-āgāmi-aṣṭabhōga-tējassvāmya-sahita-vāgi*.

<sup>4</sup> *catus-simey-olaguḷla nidhi-nikṣepa-jala-pāṣāṇa-akṣiṇi-āgāmi-siddha-sādhya-gaḷemba aṣṭabhōga-tējassvāmyagaḷanu*.

<sup>5</sup> E.g., Seringapatam Nos. 14, 15, 64, 94, 157, etc. (*Ep. Carnatica*, III, pp. 23, 28, 49, 58, 84).

<sup>6</sup> *gadde* = wet land; *beddalu* = dry land; *tōṭa* = garden; *tudike* = fruit store-house; *aṇe* = dam; *accukaṭṭu* = irrigated area under a tank; *kāḍārambha* = dry cultivation, and *nīrārambha* = wet cultivation; *nidhi* = (right to) buried treasure; *nikṣepa*, too, means buried treasure, and perhaps signifies here the right to treasure known to have been buried by specific persons while *nidhi* refers to treasure buried by unknown persons; *jala* = (right to) water (i.e., to underground springs and streams, etc.); *pāṣāṇa* = stone, that is, the right to quarry stone; *siddha* = income accrued; *sādhya* = any further income, that may accrue, due to development. I do not know the signification of the terms *akṣiṇi* and *āgāmi*.

As already observed, however, the wording of the above-cited two inscriptions of Someśvara's reign makes it doubtful if the term *aṣṭabhōga-tējassvāmya* had the above signification in his time. This doubt is but strengthened by the fact (noticed above) that the writers of the fifteenth century A.D. and later do not themselves know definitely the meaning of the term,<sup>7</sup> but use it in a manner which plainly suggests that it formed part of a formula which had been in use from a long time. And hence I consider it improbable that the group of eight things whose possession or enjoyment was granted by the Rummindēi inscription was identical with the above-mentioned group of eight formed of *nidhi*, *nikṣēpa*, etc.

The *Kāmandakīyanīṭisāra*, written before 550 A.D. (see *Asia Major*, III, p. 320, n.), contains the following two verses (V, 77-78) ; *kṛṣīr vaṇikpatho durgamsetuḥ kuñjara-bandhanam | khanyā-kara-vanādānam śūnyānām ca niveśanam || aṣṭa-vargam imam rāja sādhu-vṛtto 'nupdāyati |* in which the king is enjoined to give protection to the *aṣṭavarga* or group of eight formed of *kṛṣi*, *vaṇik-patha*, *durga*, *setu*, *kuñjara-bandhana*, *khanyākarādāna*, *vanādāna* and *śūnya-niveśana*. These words signify primarily 'agriculture, trade-way, fortress, dam, catching of elephants, working of mines and of forests, and settling of unoccupied places.' But Dr. Breloer has pointed out (*Kauṭaliya-studien*, I, p. 80) that this 'group of eight' is referred to in the *Arthaśāstra*, § 90,<sup>8</sup> which speaks of revenue derived from them; and hence it seems probable that *aṣṭavarga* has the secondary meaning of 'income derived from the group of eight consisting of agricultural lands, trade-ways, etc.'<sup>9</sup>

This 'group of eight' is referred to in Manu, 7, 154 also (*kṛtsnam cāṣṭavidham karma pañcavargam ca tattvataḥ*) according to Medhātithi, whose explanation of *aṣṭavidham karma* as *vaṇik-patha udaka-setu-bandhanam durgakaraṇam kṛtasya saṃskāra-nirṇayaḥ hasti-bandhanam khani-khananam śūnya niveśanam dāru-vana-cchedanam ca* is cited by Kullūka in the course of his commentary on that verse.

Thus it is very likely that this group of eight things was known as such to the administrators in Mauryan times, and it is even possible that the word *aṣṭa* in *aṣṭa-bhāgiye* refers to this group of eight or to one containing many of its components. At present, however, there is nothing known about such matters; and we can only translate *aṣṭa-bhāgiye* as 'possessor or enjoyer of the eight things' without being in position to explain definitely what the eight things are that the grantor had in his mind.

### CORRESPONDENCE.

The Angarika Dharmapala, Founder and General Secretary of the Mahabodhi Society, writes to us that the Mūlagandhakuṭi Vihāra at Sārnāth, near Benares, is at last complete, except for the fresco work in the interior, which will be taken in hand as soon as possible, and an image of the Buddha in the preaching attitude, which is being made at the School of Art, Jaipur. He adds that, at the suggestion of the Archaeological Department of the Government of India, the opening ceremony and the enshrinement of the sacred relic have been fixed to take place during the current month, and he invites Buddhists of all countries to participate.

<sup>7</sup> According to some inscriptions, *aṣṭabhōga* comprises *nidhi*, *nikṣēpa*, *jala*, *taru* (trees growing on the land), *pāśāṇa*, *akṣīni*, *siddha* and *sādhyā*. Kittel in his dictionary gives the components of *aṣṭabhōga* as *nidhi*, *nikṣēpa*, *akṣīni*, *āgāmi*, *saṃcita*, *jala*, *taru* and *pāśāṇa*.

<sup>8</sup> (Mysore edition, 1909, p. 240) *janapadanam mahāntam alpa-pramāṇam vā deva-mātṛkam prabhūta-dhānyam dhānyasyāmsam trītyam caturtham vā yjēta yathāśramam madhyam avaram vā durga-setukarma-vaṇikpatha-śūnyaniveśa-khanidraṇya-hastivana-karmopakāraṇam ||*

<sup>9</sup> *Arthaśāstra*, p. 59 ff., enumerates the different items which are comprised in each component of this group of eight and which yield income.

## PLACE NAMES.

BY RAI BAHADUR HIRA LAL, B.A.

*(Continued from page 197.)*

Many villages are named after the nature of the sites they occupy, for instance, Paha-diâ or Dungariâ (hillock), Pathariâ (stony land) Tharpakhnâ (firm rock), Tikuriâ (raised ground), etc. This source got much amplified when agriculture commenced and soils were classified. For instance, Kacchâr, Kanhârpur, Kâlimâti, Lâlmâti, Chhuihâ, Chhuikhadân, Darrâbhâtâ, Khudardand, etc., are names of villages, all connoting the peculiar soil on which they were founded. Crops also contributed their quota, such as Dhân-râs, Dhanorâ and Dhanelâ from Dhân (paddy), Nibârî, Karahnî, Kakenî, Masurikhâr, Arasiâ, Kodwâ, Kudai, Gehûnrâs, Chaurai, Chanhîâ, Chanahtâ, etc., taking their names from wheat, gram, and a number of other cereals and their varieties. Grasses and herbs have also helped a good deal in the choice of names, e.g., Siliyarî, Ânkadhî, Kenâdand, Sukalâkhâr, Kekatî, Purainâ, Ajvâindih, etc., are all derived from those sources.

It is somewhat curious to note that household furniture has also been placed under contribution in this connection. We have such villages as Karahiâ which means a frying pan, Mathânî (a churning stick), Kûndo (a broad-mouthed pot), Kaṭhotiâ (a wooden bowl), Ghino-chî (water pot stand), Khaṭolâ or Khaṭolî (a cot), Tilâi (an earthen frying pan), Loḍhâ (a grinding pestle), Ḍolî (a hammock-like conveyance), Jhâñpî (a bamboo basket), Râhtâ (spinning wheel), Bahuntâ (armlet), Bichhiâ (anklets), Jhâñjh (cymbals). Lonî (butter) and Dahigâon from *dahî*, curds. With the advancement of civilization and the respect shown to gods and goddesses, names like Râmpur, Râmnagar, Narâyanpur, Sûrajpurâ and Malhârpur cropped up. In due course temples were constructed, which became a distinguishing feature, and this is the reason why a very large number of villages are known as Deorî, Deorâ, Dewal-wâdâ, Devapur, etc., which simply connote a habitation with a temple. Below the gods stood kings, princes and prominent citizens, to whom honour was due. So a number of villages came to be named after their official or personal names, for instance, Râjâdhî, Râjâdhâr, Râmderâ, Rânîsâgar, Rânigâon, Malkâpur, Lâlpur, etc. These are named after the official title Râjâ (king), Rânî or Malikâ (queen), and Lâl (prince). Karanpur, Adhâtâl, Burhânpur, Gosalapur, and Sleemanâbâd are examples of places having names of individual kings, queens and prominent citizens or officers from ancient to modern times. Karṇa was a king of the Kalachuri dynasty reigning in the eleventh century A.D. Adhâr was a Kayasth minister of the famous Goṇḍ queen Durgâvatî, Burhân was a Musalmân saint, Gosalâ was a queen of a descendant of Karṇa, and Sleeman was a European officer appointed for the suppression of *thagi* and dacoity in India.

There is another source peculiar to India from which villages have derived their names, viz., the majority of the caste which inhabited it originally. The name has been preserved, although in some cases every member of that caste has disappeared from the locality. We have thus numerous Bamhnîs, or settlements of Brâhman; Jugiâ, the settlement of Jogîs; Guḍlâno, the settlement of Goṇḍ; Kachhgawṛ, of Kachhîs (vegetable growers); Tilagwṛ, of Telîs (oilmen); Barhaikheḍa, of Barhais or carpenters; Lohârî, of Lohârs or blacksmiths; Domjhar, of Doms or scavengers; Ojhâgahan, of Ojhâs or Goṇḍ priests; Halbapali, of the Halba tribe; Gâṇḍâdhî, of Gâṇḍâs or village watchmen; Mâlîdhî, of Mâlîs or gardeners; and Gaitagudâ, of Gaitâs or aboriginal priests. The most interesting names, however, appear to be those which go by the reciprocal terms of relationship, for instance, Sâsbahu (mother-in-law and daughter-in-law), Mâmâbhâñjâ (maternal uncle and nephew), Bâpâpûti (father and son), Jithâñi-deorâñi (wives of elder and younger brothers), and so on.

Some villages bear opprobrious names, as Chorhâ or Chorgâon, thief's village, and Thagpâlî, a village of *thags* or cheats. These were apparently imposed by others in consideration of the inhabitants' character, and superseded the original names which they may have borne when founded. The process of supersession is, however, whimsical. The village from

where I am writing is called Murwârû, having been bestowed on the original proprietor as *Muḍwâr*, defined as a "death grant given to persons whose relatives were killed fighting for the State" (see Luard's *Baghelkhand Gazetteer*, page 65), in other words, for giving their *mûḍ* or heads for the purpose, but it has now been superseded by the simple *Kaṭnî*, which is the name of the river on which it is situated, while the quarter in which I live still retains the old name of Bhariâ Mahalla given to it, because it was inhabited mostly by the Bhariâ tribe, though every one of them was replaced by other people more than a quarter of a century ago.

Roughly speaking, these are all the notable sources from which village names are derived in India or Eastern countries. Now let us cast a glance on the Occident and examine whether there are prototypes of those in the Western countries.

According to Professor Blackie, the most obvious characteristic of any place is its shape and size, its relative situation, high or low, behind or in the front, its colour, the kind of rock or soil of which it is composed, the climate which it enjoys, the vegetation in which it abounds and the animals by which it is frequented. The only other features of natural scenery that play a noticeable part are the rivers, lakes, wells, and waterfalls. These are the features of unappropriated nature, stereotyped, as it were, once and for all in the old names of local scenery. 'But as into a landscape an artist will inoculate his sentiment and symbolize his fancy, so on the face of the earth men are found to stamp the trace of their habitation and their history.' We thus have names which commemorate events and give likewise the clue to great ethnological facts and movements of which written history preserves no trace. There is thus a good deal common to both (the East and the West) in giving place-names. By way of example the following actual names may be cited. Names like Kynloch meaning the town or the house at the head of the lake, Tobermory, the well of the Virgin Mary, and Inverness, the town on the confluence of the Ness, are of the same class as Doṅgartâl, the town on the mountain lake, Kârañjâ, the reservoir town, and Chikaldâ, the town on the marsh. Oakley (oak meadow), Wokingham or Oakingham (the dwelling among oaks), Ashby (ash tree dwelling), Leipzig (abounding in lime trees), Beddoo (the birches), and so on, take their names from trees, as they do so profusely in India. Animals do not seem to play a great part, yet there is Lockmaddy, which derives its name from madadh, a fox, Beaverloo from Beaver and Gulbin from a dove. A few others named after a dog, a wolf or a snake may be found here and there, but on the whole they are very rare. Brinkhorst (the edge of the thicket), Brynn-uchel (high hill), Kleinbuhil (little hill), Croydon (chalk hill), Woolwich, the ancient Hylvich (hill town), and a host of others indicate characteristics of shape and size and relative situation. Danby (Danes dwelling), Dantzic (Danish fort), and Ballingown (town of the blacksmith) furnish ethnographic clues, while Famars (the temple of Mars), Fano (the temple of fortune), Franstadt (our Lady's town), Munster (the Monastery), Westminster (the monastery west of St. Paul's), Nagy-Malton (St. Matthew's great town), Leoncourt (the manor of Leo), Aubercourt (the manor of Albert), Furstenau (meadow of the prince), Gobenow (Count's town), Kenninghall (king's palace), etc., reveal their sanctity or the historical importance attached to them. But what we miss are names of crops, human relatives and onomatopæic names. One may find a Dinkelburg named after Dinkel, a kind of grain, but such instances are sporadic. The other two sources appear to be altogether absent.

In quoting the above examples, I have simply endeavoured to find Western prototypes of Indian village names. They show that the considerations which weighed with the first name-givers were common in almost all parts of the world. So the subject is well worthy of study everywhere.

So far as I remember, it was Sir Edward Gait who first drew attention to this matter in India in 1911, when he worked as Census Commissioner; but nobody seems to have responded to his call. A few geographical societies have, however, been started in some places. They might well include this fascinating study in their programme.

## NOTES ON HOBSON-JOBSON.

By PROF. S. H. HODIVALA, M.A.

(Continued from p. 178.)

**Kedgerry, Kitchery.**—Yule's earliest illustration is from the Travels of the Tangierene Ibn Baṭūta (c. 1340), but the word is also used by an Indian author, Shams-i Sirāj, in the contemporary History of Sulṭān Firūz Tughlaq. In the course of his account of the privations endured by the army during his retreat through the Rann of Cutch [Kachch], the writer says :

"By the great God," said Sulṭān Firūz, "of things which can be used as food, we possess nothing today except one ser of *khichri* [کچری] which has been brought for [the young Prince] Fath Khān from the house of Bashīrā [i.e., Imādu'l-mulk.]"—*Tārīkh-i-Firūzshāhī*, *Bibl. Ind.*, text, 216, l. 11.

The word is used rarely now in the secondary sense of a 'mixture of pearls,' and only one example is given in *Hobson-Jobson*. But I can quote another from Manucci :

[c. 1700.] "The great ladies are well received upon their arrival; they also obtain costly *sarāpās* (robes) and jewels. At the time when they say good-bye their hands are filled with *kicharī*, which is, in its literal meaning, a mixed dish made up of several kinds of vegetables. As to this it must be remarked that the *kicharī* of these queens and princes is not of that sort, but, on the contrary, a mixture of gold and silver coin, with all kinds of precious stones and pearls, large and small."—*Storia do Mogor*, trans. Irvine, II, 346.

**Kidderpore.**—The origins of the names of towns are not easy to determine with certainty. Sir Henry rejects the statement in Hunter's 'Imperial Gazetteer' about this village having been named after General Kyd. It is possible that it was originally called Girdharpore, after some Hindu named Girdhar, just as the neighbouring 'Cobarnapore' [*Recte* 'Govindpore'] preserves the memory of some one named Govind. But perhaps the true form is 'Gidarpore' from *gīdar*, a jackal—the animals which enter the precincts of the villages near Calcutta, after dark, "startling the newcomer with their hideous yells." (*Hobson-Jobson*, s.v. Jackal, p. 443).<sup>4</sup>

**Killadar.**—In illustration of this word, Yule has quoted from Ibn Baṭūta a passage in which the 'Kilitdār' (Pers. کلیددار), 'Keeper of the keys,' is mentioned. But 'Killadār,' قلعدار, 'commandant of a fort,' is an altogether different word, and the one has nothing to do with the other. The first is from Pers. *kalīd*, 'key'; the second from Arab. *qal'a*, 'fort.'

**Kitmutgar.**—The following is perhaps a much earlier use of the word than any cited by Yule.

[c. 1632.] "Att Brampore [Burhānpur] hee [*scil.* Prince Khusrū, the eldest son of Jahāngīr] had a roome allowed him, a waterman, a porter and a maidservant or *Hismet-Keeare* to attend him and dress his meate."—*The Travels of Peter Mundy*, ed. Sir R. Temple, p. 105.

Sir Richard identifies the word with *hashmatgīr* which, he says, means 'female servant.'

*Hashmat* does mean 'pomp,' 'retinue,' and *hashmatgīr* is not an impossible compound, but I cannot find it in Richardson's Dictionary, and I submit that *Hismet-Keeare* is a corrupt form of *khidmatgār*. "'Kismutgār,' says Sir Henry Yule, 'is a vulgarism now perhaps

<sup>4</sup> Yule properly rejected the view that the place was called after Kyd: and, it may be noted, this suggestion has been omitted from the later (1908) edition of the *I.G.* The place is not only marked on maps drawn before the days of the Kyds, but it is referred to in the Company's records of earlier date. Thomas Bowrey, on his map drawn in 1687, spells the name 'Kedarpoer,' from which it might be conjectured that it was called after a man named Kedār: but these early spellings cannot be relied upon. As the name is generally pronounced 'Khidarpur' in the vernacular, however, I suspect that the original name was Khizrpur (*vulgo* Khidarpur); and it is just possible that we have in the name a reference to the famous Saint of the Waters, Aī Khizr, whose cult was so widespread in deltaic Bengal, at a site on the lower reaches of the old channel of the Ganges, just as there was a Khizrpur on the bank of the ancient course of the Brahmaputra, to the west of Sunārgāw.—C. E. A. W. O., JOINT-EDITOR.

obsolete.' The word is spelt by Hadley in his *Grammar* (see under *Moors*) 'Khuzmutgar' (p. 486). In Mundy's 'Hismetkeare,' the *Kh* seems to have been miswritten or misread as an *h*.

**Kuhâr.**—This word is also used by early Muhammadan historians.

[c. 1358.] "The Sultan [Qutbu'd-dîn Mubârak *Khaljî*] was so infatuated, and so strongly desired the presence of *Khusrû Khân*, that he sent relays of bearers with a litter to bring him with all haste from Deogir in the course of seven or eight days."—Barani, in Elliot and Dowson, *H. of I.*, III, 220.

Here the word used in the text is *kahâr* (كاهار), and the same vocable is again found at p. 86, l. 2, of that author's *Târîkh-i-Firâzshâhî*. (Text.) The word also occurs in the *Târîkh-i-Firâzshâhî* of Shams-i-Sirâj, which was completed about 1400. (Text, p. 320, l. 9, and p. 325, last line.)

**Kunkur, Conker.**—This word occurs in the *Âin-i-Akbarî*, only it has not been recognized, even by the learned Blochmann, on account of a copyist's error. In the chapter on the Prices of Building Materials, Abûl-Fazl writes:

"*Chânah*, or quick lime, 2 *d[âms]* per *man*; it is mostly boiled out of *kangur*, a kind of solid earth resembling stone in hardness."—*Âin-i-Akbarî*, trans. Blochmann, I, 223. The text has كنگر, but it is clear that the second stroke of the *گ* is due to a slip on the part of the transcriber—and the true reading must be كنگر, *kânkar*, i.e., the Hindi *kankar*. The word is even now spelt in Gujarâtî with the long *a*, e.g., *kânkri*. Cf. also the place-name *Kânkra Khârî* near Surat. (Mundy, *Travels*, II, 33, note.)

**Larin.**—Yule's earliest illustration is of 1525. The following reference is several years older.

[c. 1516.] "In silver there is [in Ormuz] a long coin like a bean, also with Moorish letters on both sides, which is worth three vintens, more or less, which they call *tangas*, and this silver is very fine."—*The Book of Duarte Barbosa*, trans. Dames, I, 100.

**Love bird.**—The following description of this 'pretty little lorikeet' is from the pen of the Emperor Jahângîr.

"In these days, they brought a bird from the country of Zîrbâd which was coloured like a parrot, but had a smaller body. One of its peculiarities is that it lays hold with its feet of the branch or perch on which they may have placed it and then makes a somersault, and remains in this position at night and whispers to itself. When day comes, it seats itself on the top of the branch."—*Tâzûk-i-Jahângîrî*, trans. Beveridge, I, 272.

**Lungooty.**—Yule's earliest quotation is from 'Abdu'r-razzâq (1442), but the scanty piece of cloth which appears to have been the only apparel of the masses of India in the middle ages is the subject of contemptuous allusion in the *India* of Albîrânî.

[c. 1030.] "They [the Hindus] wear turbans for trousers. Those who want little dress are content to dress in a rag of two fingers' breadth, which they bind over their loins with two cords."—*Alberuni's India*, trans. Sachau, I, 180.

And an English 'voyager,' Thomas Stevens, wrote thus in 1579:—

"They that be not of reputation, or at least the most part, goe naked, saving an apron of a span long and as much in breadth before them, and a lace two fingers broad before them, girded about with a string, and no more; and thus they thinke them as well as we do with all our trimming."—Hakluyt's *Voyages*, II, 585.

**Madras.**—In the three first quotations in Yule, which are dated 1653, 1665, and 1672, the town is called 'Madraspatan.' 'Maderas' appears for the first time in Fryer (1673). But there is an earlier example in the following:—

[1654.] "Baker after his arrival summoned Yardley, Edward Winter and Leigh to consult about the differences between Greenhill and two Bramonies, the one the Governor and Justice of this towne of *Madrass*, the other the cheefe for buying goods of all sorts in these parts for the Honourable Company."—*English Factories in India* (1651-54), p. 245. Sir William Foster says that "this early use of the shortened form" is worthy of note.



**Madura.**—There is a reference to this town in Mas'ûdî, which does not seem to have been recognised either by Yule or by other writers.

[c. 943.] “El-Ma'sûdî says we have related the history of the Kings of India ; . . . we have entered into details respecting the Maharâj, who is the King of the islands . . . and the history of the Kings of China, of the King of Serendib and of the country of *Mandûra* مندورى, which is opposite to the island, Serendib, as Komâr [Khmer] is opposite the islands of the Maharâj . . . Every King of the country of Mandûra has the title of El-Kâyadî, القادى.”—Trans. Sprenger, pp. 397-98. In Barbier de Meynard's text and translation (*Prairies*, I, 394-5), the name is read مندورافين, ‘Mandourafin,’ which is, I think, a miswriting of مندورافتن *Mandourâfatan*—i.e., Mandûrâipattan—(Sanskrit). The title of the kings (القادى) also can be explained easily on the supposition of its being a copyist's error for الفاندى, ‘Al Fândî,’ i.e., ‘Al-Pândî’ (Pândya), as there is no sign for *p* in Arabic, and *p* is changed into *f*, as in ‘Fârsî’ for ‘Pârsî,’ etc.

**Malum.**—All the early examples of the use of this word quoted by Yule are from Portuguese writers. Here is an early use by an English traveller :—

[1613.] “Butt the next daie goinge aland with the Generall, I brought him a mallim or maister of a Guzuratts shipp.”—*The Journal of John Jourdain*, ed. Foster, p. 311.

**Maryacar.**—[c. 1510.] “When the Moors saw our fleet arrive [at Cannanore] they sent an ambassador, who was named Mamal Maricar, who was the richest man in the country, and he came to demand peace.”—*Travels of L. di Varthema*, trans. Badger, p. 282.

This is perhaps the earliest example of the occurrence in a European author of this “titular appellation of the Moplah Mahommedans on the S. W. Coast.” ‘Mamal’ is most probably a slip for ‘Mâmat,’ i.e., Muḥammad.

**Matranee.**—The strange confusion between this word and *Bhathiyârin*, ‘wife of an innkeeper,’ of which Yule cites an example from Forbes' *Oriental Memoirs* (1785), is exemplified in a much earlier author, Peter Mundy.

[c. 1632.] “*Metrannees* or *Belearees* are certain women in all Saraes, that looke to the litle roomes there and dresse the Servants meate, accomodateinge them with cottess etts. needfull to bee had.”—*The Travels of Peter Mundy*, ed. Sir R. Temple, II, 121.

**Moolvee.**—Yule quotes no early use of the word. Here is one :—

[1636.] “The Sircalc [Sar Khail] and the *Malliveece* two eminent persons in Court (and our utter enemyes).”—*English Factories in India* (1634-1636), ed. Foster, p. 325.

**Moonshee.**—(The earliest example quoted by Yule is of 1777.)

[1622.] “After viewing the present, they had brought, he questioned them about the stay of their goods at Ahmadâbâd, and finally caused his *Monsee* to write a parwana to Safi Khan to release them.”—*English Factories in India*, ed. Foster (1622-23), p. 9.

**Mosquito.**—[c. 1516.] “When these Baneanes meet with a swarm of ants on the road they shrink back and seek for some way to pass without crushing them. And in their houses they sup by daylight, for neither by night nor day will they light a lamp, by reason of certain little flies [*Mosquitos* in the original Portuguese text] which perish in the flame thereof.”—*The Book of Duarte Barbosa*, trans. Dames, I, 112.

It will be seen that the word is here used in its original sense of little insects of all sorts and not in the narrower and modern one of a species of gnat.

**Mussendom, Cape.**—The learned authors seem to have been in doubt as to the correct transcription of this place-name and have said nothing about its derivation. The ‘explanation’ quoted by Mr. Crooke from Morier is one of those etymological conjectures of the eponymic type, which are only too common. The following statement, therefore, of a very old and very well-informed writer may be found interesting.

[c. 943.] “Then the mountains known under the name of Kosair, Owair : . and a third one the name of which is not known. Then ed-Dordûr which is called the terrible



Dordûr [دردور مسدم, *Durdûr-i-musaddam*] and by the sailors, the father of hell; ابو جهنم (ابو حشم); at these parts of the sea rise enormous black rocks high overhanging the water, neither plants nor animal can live on them, and under them the sea is very deep and stormy, hence everybody who sails there is filled with fear; they are between Omân and Sirâf, and vessels cannot help sailing through the midst of them. There is a constant current of the water which makes it foam."—El Mas'ûdî's *Historical Encyclopædia*, trans. Sprenger, p. 268; see also *Prairies d'Or*, text and trans. by B. de Meynard, I, 240, who reads مسدم [Moçendam] and has 'tourbillon' instead of 'terrible.'

**Mussoola.**—Yule's earliest English example is of 1673.

[1654.] "The 'Mucwaes' [boatmen] received formerly three fanams for each 'Mas-soola' turne; now they are allowed but two."—*English Factories in India*, ed. Foster (1651-4), p. 264.

**Mutlub.**—Yule says:—

"Illiterate natives by a common form of corruption turn the word into *matbal*. In the Punjab, this occurs in printed books; and an adjective is formed, *matbali*, 'opinionated' and the like."

I am afraid these animadversions are founded in error and due to a misapprehension on the part of the writer. *Matbal* is an entirely different word, of Prâkrit origin, from the Hindî *mat* (Sanskrit, *mati*), 'opinion,' 'belief,' 'creed,' 'religion'—and *bala*, 'strength,' 'power.' 'Mutlub' (*maṭṭab*) is a purely Arabic vocable from the root *ṭalab* (طلب).

**Neelgye.**—The proper Hindî name of this animal may be *rojh*, but *niḡāo* [نیلم گاو] occurs in Baranî's history, which was written about 1358 A.D.—*Tārīkh-i-Firâzshâhî*, text (541, l. 3, and 600, l. 5), as well as that by Shams-i-Sirâj. The latter describes the habits of the animal, and says that "the chase of deer, [رو], *niḡ-gāos*, etc., was carried on principally in the neighbourhood of Badâûn and Anwâla."—Elliot and Dowson, *H. of I.*, III, 353; *Bibl. Ind.*, text, 321, l. 6.

The earliest reference by a European author that I can call to mind is in Barbosa, who speaks of them "as certain ash-coloured animals, like camels, so swift that no man can kill them."—*The Book of Duarte Barbosa*, ed. Dames, I, 199. This 'painted antelope' is described by Mundy also, who uses both names, 'Rose,' and 'Nilgaue.'—*The Travels of Peter Mundy*, ed. Sir R. C. Temple, II, 182, 230, 307.

**Navait, Nalte, etc.**—Below will be found a reference to these people by an English writer, which is both earlier and less uncomplimentary than the one in Yule (1626).

[1608-11]. "A little lower on the right hand over the river [the Tâptî at Sûrat] is a little pleasant towne, Ranele, inhabited by a people called *Naïtes*, speaking another language, and for the most part sea-men."—Finch's Journal, in *Early Travels in India*, ed. Foster, 135.

**Nokar.**—This is, as Yule says, a Mongol word introduced into Persia by the hosts of Chingiz, and his earliest quotation is from 'Abdu'r-razzâq, who wrote about 1445 A.D. But there is an older example in the *Zafarnâma* of Sharfu'd-dîn 'Alî Yazdî:—

[c. 1399.] "On the last day of Rabi'ul-awwal [801 A.H.=1399 A.D.] he [Timûr] issued his orders and the servants of Mallû Khân and other inhabitants of that fortress [*Scil.* Loni, near Delhi] who were adorned by the ornaments of Islâm were separated from the rest, and the irreligious infidels were all put to death by the sword."—*Bibl. Ind.* edn., II, 87, l. 6.

Here the words for 'servants of Mallû Khân' are *naukarân-i-Mallû Khân*. نوکران ملوخان

The passage is translated in Elliot and Dowson, but the relevant phrase is there erroneously rendered as 'Servants of Nankar Khân,' on account probably of the word ملو (Mallû) having been inadvertently left out by the copyist of the manuscript used by Dowson. (*H. of I.*, III, 495.)

**Nuncatles.**—The derivation from 'Khaṭāi,' of Cathay or China is correct. Chinese porcelain is called *Chîni Khaṭāi* and اقمش خطائی occurs in the *Tabaqât-i-Akbarî*. Text, p. 290.

Recipes for making 'Nuncaties' are given in many Indian cookery books, but there is no special mention in any of them of Mr. Weir's *six* ingredients; and 'leaven produced from toddy' does not, so far as I know, enter into the composition of these cakes at all.

**Organ.**—Mr. Crooke's illustration is dated 1790. I give below a description of a mitrailleuse from Abul Fazl :—

[c. 1595.] "His Majesty [Akbar] has made several inventions [in guns], which have astonished the whole world. . . . By another invention he joins seventeen guns in such a manner as to be able to fire them simultaneously with one match."—*Āin-i-Akbarī*, trans. Blochmann, I, 112-3.

Badāonī also speaks of an 'Organ' [ارغون *arghūn*] and thus describes that 'wonder of creation':—

[c. 1595.] "At this time [988 A.H.=1580 A.C.] an organ which was one of the wonders of creation and which Hāji Ḥabibullā had brought from Europe, was exhibited to mankind. It was like a great box, the size of a man. A European sits inside it and plays the strings thereof and two others outside keep pulling their fingers on five peacock-wings [probably the bellows], and all sorts of sounds come forth."—*Muntakhābū t-tawārīkh*, trans. Lowe, II, 299. It will be seen that Badāonī's 'Arghūn' is not a mitrailleuse, but a real organ in the modern English sense of that word.

**Pangarā, Pangala.**—[1608.] "Further they told us that in their *pengoas* or proas they had some quantitey of Indian commodities, wherewith they traded from place to place which they bought at Mombassa in barter of rice and other provision which they did usuallie carrie from Pemba thether and to other places on the coaste."—*Journal of John Jourdain*, ed. [Sir] W. Foster, p. 40.

**Parsees.**—Sir Thomas Roe's Chaplain, Terry (1616), is the earliest English writer quoted by Yule. Here is an earlier reference :—

[1609.] "These two townes of Gandiveo and Nassaria, especially Nassaria, [Navsāri, about eighteen miles south of Sūrat] doe make greate store of baftās, being townes which stand in a very firtill and good countrie. In this towne there are manie of a strange kinde of religion called *Parsyes*."—*The Journal of John Jourdain*, ed. Foster, p. 128.

**Patola.**—This word is used by Baranī, who wrote about 1358 A.D.

[1295 A.C.] "And Sultan 'Alāu d-dīn brought from Deogir such a large quantity of gold, silver, precious stones, pearls, rarities, and vessels, and silk and *patola* [پتولہ] that much of it survives to this day in the Delhi treasury, although more than two generations have elapsed since."—Baranī, *Tārīkh-i-Firāzshāhī*, text, 223, l. 7.

**Paunchway.**—This Bengal boat, the correct name of which is *pansūhī*, is actually mentioned by the historian Baranī in the fourteenth century.

[c. 1358.] "In their extreme inexperience and folly, they [the rebels under 'Ainu l-mulk] crossed the Ganges at Bangarmau in *batalahs* [بٹلم in the original] and *sundāhī* [سنداہی] and long boats [مرزابہ]."—*Tārīkh-i-Firāzshāhī*, *Bibl. Ind.* text, 490, l. 6.

Here it is permissible to suggest that *سنداہی* is a mistranscription or copyist's error for *پنساہی* *pansāhī*, i.e., *pansūhī*.

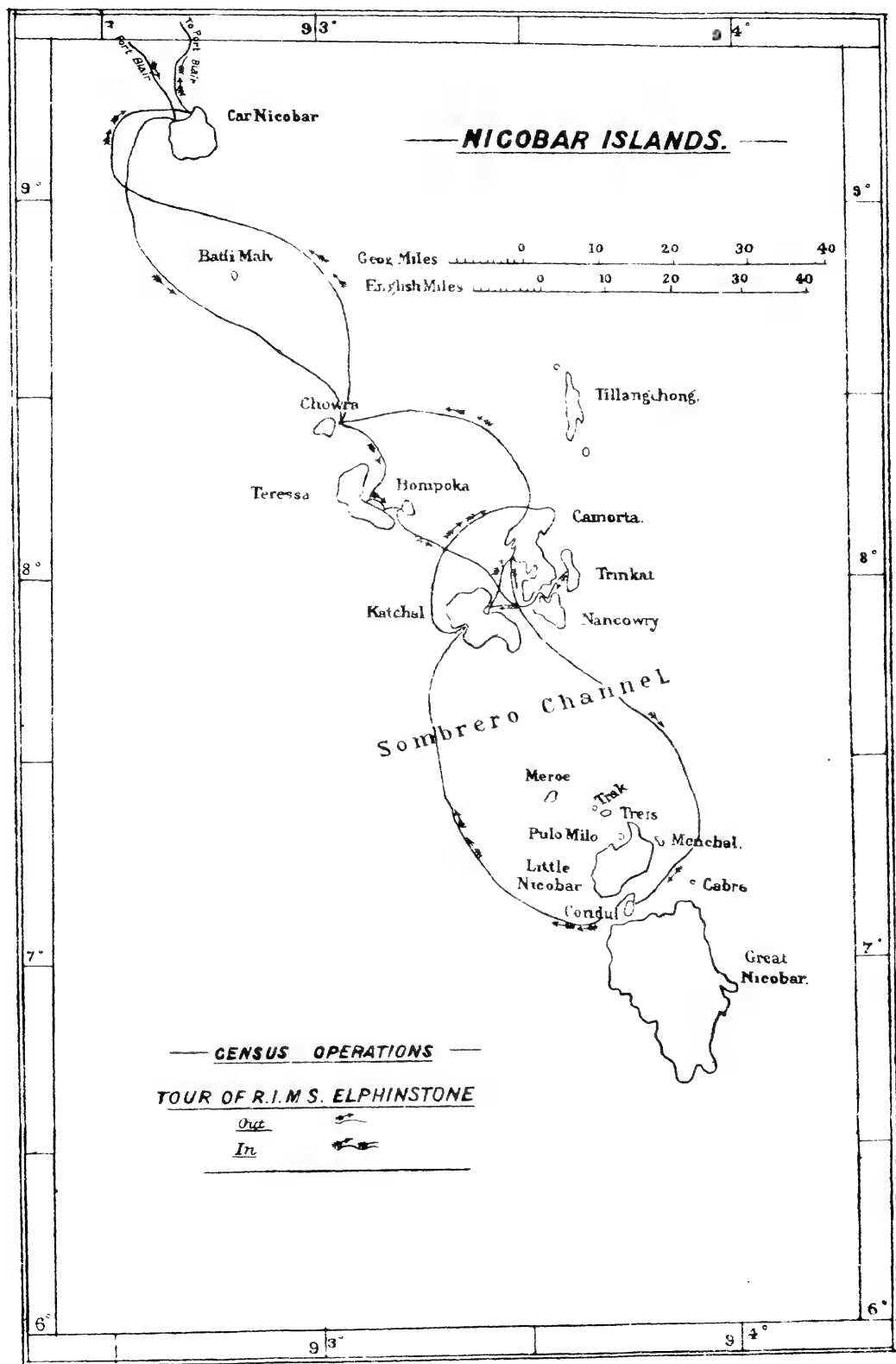
**Pergunnah.**—This word appears to have been in general use as early at least as 1400 A.D., as it is found in the *Tārīkh-i-Firāzshāhī* of Shams-i-Sirāj 'Afif :—

"Such was the prosperity that, throughout the Doāb . . . not one village remained waste, even in name, nor one span of land uncultivated. In the Doāb, there were fifty-two *parganas* flourishing."—Elliot and Dowson, *History of India*, III, 345.

[1608-11.] "The way followeth by Gamgra [Jampda]; Charsoot [Chātsu] (chiefe seat of Rajaw Manisengo his *prigonies*)."—William Finch, in *Early Travels in India*, ed. Foster, p. 170. Here 'prigonies' = *parganas*.

(To be continued.)





# REMARKS ON THE NICOBAR ISLANDERS AND THEIR COUNTRY.

BY THE LATE SIR RICHARD C. TEMPLE, BT., C.B., C.I.E., F.B.A., F.S.A.

*Chief Commissioner, Andaman and Nicobar Islands, from 1894 to 1903.*

*(Continued from page 137.)*

*12th January.*—Left Kondul anchorage at 12 o'clock last night and arrived off Oalkolokwak on the west coast of Katchall at 6-30 a.m. Mr. Man landed to procure information about all the villages on this coast of the Island. Left Oalkolokwak at 10 a.m., and arrived off Puli Pilau on the north-west coast of Camorta at 1-15 p.m. The headman Keapshe came off in a canoe and gave all the information required about the villages at the north end of the Island. Captain Wilson, Captain Anderson, Lieutenant Campbell and myself landed at the village and walked about four miles to some open country in the south, in search of buffalo, which were said to abound in these parts. We saw several fresh marks of the animals, but not one buffalo itself. Did not get back to the ship till 8 p.m. There was a barquentine from Moulmein, lying at anchor off the coast near here.

*13th January.*—Left Puli Pilau anchorage at 3 a.m. and arrived off Chowra Island at 6-30 a.m. Left Chowra at 7 a.m. and arrived in Sawi Bay, Car Nicobar, at 1-30 p.m. Mr. Man, Captain Anderson and myself went ashore and walked to Mr. Solomon's house at Mus, to get the result of his Census work on this Island. Three sub-chiefs, Edwin, Sweet William and Chon, of Lapate village, were said to have obstructed his work and to have wilfully omitted 412 of their population in the enumeration. Chon was arrested and taken on board for conveyance to Port Blair as a punishment, the other two had absconded into the jungle, no doubt to avoid arrest. There were two sailing ships from Burma lying in the Bay.

## II. GEOGRAPHY.

The Nicobar Islands lie in the Bay of Bengal between Sumatra and the Andaman Islands. Geographically, they are situated between the 6th and 10th parallels of north latitude, and between 92° 40' and 94° of east longitude. The extreme southern point is 91 geographical miles from Pulo Brasse off Achin Head in Sumatra, and the extreme northern point 75 miles from the Little Andaman. They consist of twelve inhabited and seven uninhabited islands running in a rough line from Sumatra to the Andamans. The extreme length of the sea-space occupied by the Nicobars is 163 miles, and the extreme width is 36 miles.

The geographical names of the Nicobars are nearly all foreign, and are not used by the inhabitants. They are as follow from north to south, the islands having an aggregate area of about 635 square miles. The islands starred are not inhabited :—

Geographical Name.		Native Name.		Area in square miles.
Car Nicobar	..	Pu	..	49·02
*Batti Malv	..	Et	..	0·80
Chowra	..	Tatat	..	2·80
*Tillanchong	..	Laok	..	6·50
Teressa	..	Taihleng	..	34·00
Bompoka	..	Pohat	..	3·80
Camorta	..	Nankauri	..	57·91
Trinkat	..	Laful	..	6·40
Nancowry	..	Nankauri	..	19·32
Katchall	..	Tehnyu	..	61·70
*Meroc	..	Miroc	..	0·20
*Trak	..	Fuya	..	0·10
*Treis	..	Taan	..	0·10
*Menchal	..	Menchal	..	0·50
Little Nicobar	..	Ong	..	57·50
Pulo Milo	..	Miloh	..	0·40

Great Nicobar	..	..	Loöng	..	..	333·20
Kondul	..	..	Lamongshe	..	..	0·50
*Cabra	..	..	Konwana	..	..	0·20

The Southern Group of islands are known to the Malays as Sambilong or the Nine Islands.

I have not been able to trace the modern geographical names of these islands to their sources, except in a few cases, and the old maps do not help much. Nicobar turns up as a general name for the islands in maps of 1560, 1688, and 1710, but this name is separately traced out. Nicobar, and corruption Nicular means, however, on the maps the Great Nicobar (1595, 1642, 1710, 1720, 1764). It did so to Dampier in 1688.

Car Nicobar has a variety of names ; some through misprints—

Carecusaya	..	..	..	..	..	1560 for Carenicaya ?
Caremcubar	..	..	..	..	..	1595 for Carenicubar.
Carenicubar	..	..	..	..	..	1642.
Cara Nicobar	..	..	..	..	..	1710.
Cornalcabar	..	..	..	..	..	1720 for Cornaccabar ?
Curnicubar, Carnicular and Carnioubas.	} .. .. .					1720 all for Carnicubar.
Carnicobar	..	..	..	..	..	1764, 1785.

Chowra appears as Jara, 1764, 1785, and all the other names for it are corruptions of *sombrero*, from the remarkable umbrella-shaped hill to the south of it—

Dosombr	..	..	..	..	..	1595 for Dos Sombros ?
Sombrero	..	..	..	..	..	1642, 1710, 1720.
Dos Sombreros	..	..	..	..	..	1686.
Sombrera	..	..	..	..	..	1720.

Hence the existing (Canal de Sombreiro) Sombrero Channel in these islands.

Teressa was always distinguished and shows its origin in the village of Tras, with which, no doubt, trading was done.

Rasa	..	..	..	..	..	1595, 1642.
Raya	..	..	..	..	..	1686 for Raza.
Rasa	..	..	..	..	..	1710.
Possa, Raza, and de Richo	..	..	..	..	..	1720 all for Rasa.
I. Roses	..	..	..	..	..	1764 for Rasa.
Terache	..	..	..	..	..	1764, 1785.

Bompoka appears as Pemboc, 1764, and Perboc, 1785 (misprint for Pemboc).

Camorta was called the Isle of Palms. Thus, Das Palmeiras, 1642 ; Des Palmas, 1720. But later by its native name Nicavari (=Nancowry) 1764, 1785.

Tillanchong is Talichan, 1764, 1785.

Trinkat is Sequinte in 1710.

Nancowry is Sourì in 1764, 1785 (and in all reports up to 1800 and some time after).

Katchall is de Achens in 1710.

And Great Nicobar is Seneda for some reason in 1710.

There is considerable variety in the appearance of the several islands of the Nicobar groups. Thus, from north to south, Car Nicobar is a flat coral-covered island ; Chowra is also flat, with one remarkable table-hill at the south end (343 feet) ; Teressa is a curved line of hills rising to 897 feet, and Bompoka is one hill (634 feet) said by some to be volcanic ; Tillanchong is a long, narrow hill (1,058 feet) ; Camorta and Nancowry are both hilly (up to 735 feet) ; Trinkat is quite flat ; Katchall is hilly (835 feet), but belongs to the Great and Little Nicobars in general form, differing much from the others of the Central Group ; the Great and Little Nicobars are both mountainous, the peaks rising to 1,428 feet in the Little, and to

2,105 feet in the Great Nicobar. Car Nicobar is thoroughly tropical in appearance, showing a continuous fringe of cocoanuts, but a high green grass is interspersed with forest growth on Chowra, Teresa, Bompoka, Camorta, and Nancowry, giving them from a distance a park-like and, in places, an English look. It is also found on Car Nicobar in the interior. Katchall, Great and Little Nicobar have from the sea something of the appearance of Sardinia from the Straits of Bonifacio, and are covered with a tall, dense jungle. Rocky, though heavily wooded, Tillanchong is entirely unlike the rest.

The more prominent hills with names are on Great Nicobar, Mount Thuillier (2,105); on Little Nicobar, Mount Deoban (1,428), Princess Peak (1,353), Empress Peak (1,420); on Camorta, Mount Edgumbe (251) near to and south of Dring Harbour, west coast of Camorta, so called from the likeness to the scenery of Plymouth. The scenery is often fine and, in some places, of exceeding beauty, as in Galatea and Alexandra Rivers and in Nancowry Harbour.

There is one magnificent land-locked harbour formed by the islands of Camorta, Nancowry, and Trinkat, called Nancowry Harbour, and a small one between Pulo Milo and Little Nicobar. There are good anchorages off east, south and west of Kondul, in some seasons in Sawi Bay in Car Nicobar, East Bay in Katchall and in Castle Bay in Tillanchong: but the overgrown coral interferes with the usefulness of the otherwise large and land-locked Expedition Harbour, west coast of Camorta, Dring Harbour, west coast of the same island, Campbell Bay and Ganges Harbour east and north respectively of Great Nicobar, and Beresford Channel between Trinkat and Camorta. Galatea Bay and Laful Bay, south and east of Great Nicobar, are too open to be much better than roads, and the other usual points of anchorage are merely open roadsteads. The coasts are coral-bound and dangerous, but there are many points at which small craft could find convenient shelter.

The other usual anchorages are off Car Nicobar, Mus, north-east, and Kemios, south: off Chowra, Hiwah, east: off Teresa, Bengala, Kerawa, Kolarue, all west, Hinam, east: off Bompoka, Poahat, east: off Katchall, west, good for small boats: between Menchal and Little Nicobar, west; inside Megapod Island, Great Nicobar, east,—good for small boats: Tillanchong, Novara Bay.

The Nicobars generally are badly off for fresh surface water: on Car Nicobar there is hardly any, though water is easily obtained by digging. The only island with rivers is Great Nicobar, on which are considerable and beautiful streams: Galatea (Dak Kca), Alexandra (Dak Anaing) and Dagmar (Dak Tayal).

The whole of the Nicobars and outlying islands were surveyed topographically by the Indian Survey Department under Colonel G. Strahan in 1886-87, and a number of maps on the scale of 2 miles to the inch were produced, giving an accurate coast line. The longitude of the (former), Camorta Observatory in Nancowry Harbour, has been fixed at  $93^{\circ} 31' 55''.05''$  east. The marine surveys of these islands date back to the days of Ritchie (1771) and Kyd (1790), and are still meagre and not satisfactory. The chart in use is that of the Austrian frigate *Novara* (1858) combined with the Danish Chart of 1846, with corrections up to 1889. There is also a large scale chart of Nancowry Harbour, which is that of Kyd in 1790 with additions up to 1869. There are beacons for running in at Mus and Sawi Bay in Car Nicobar, at Bengala in Teresa, and (now doubtful) buoys in the eastern entrance to Nancowry Harbour. A voyage round these coral-bound and sparsely-sounded coasts is one to be made with caution. The Eastern Extension Company's cable from Madras to Penang lies between the Central Group and Car Nicobar, the whole line across the Andaman Sea being, of course, charted.

### III. GEOLOGY.

Considerable attention has been paid to the geology of the Nicobars, two properly qualified expeditions having been undertaken thither in the Danish corvette *Galathea* in 1846, and in the Austrian frigate *Novara* in 1858. Both expeditions have made elaborate reports.

It will be sufficient here to note that Dr. Rink of the *Galathea* expedition notices that, though the Islands form part of a submarine chain known for its volcanic activity, he found



no trace of true volcanic rocks, but features were not wanting to indicate considerable upheavals in the most recent periods. The connection of the Islands with the principal chain is exhibited in the strike of the oldest deposits, from south-south-east to north-north-west, i.e., coincident with the line between Sumatra and the Little Andaman. The hilly islands consist partly of these stratified deposits, which occupied the level bottom of the sea before their appearance, and partly of plutonic rocks which pierced the former and came to the surface through the old upheaval. The age of the stratified rocks generally indicates that of the islands, which Dr. Rink takes to be tertiary. The undulating hilly land of the islands he considers to be due to an old alluvium upheaved by a movement subsequent to that which caused the principal upheaval of the islands. In addition to this there is a distinct new alluvium on the flat lands due to the disintegration of coral reefs, which still surround the islands as a circular flat.

Von Hochstetter, of the *Novara* expedition, classifies the most important formations, thus:—eruptive, serpentine and gabbro; marine deposits,—probably later tertiary,—consisting of sandstones, slates, clay, marls and plastic clay, recent corals. He connects the whole group geologically with the great islands of the Asiatic Archipelago further south.

From Dr. von Hochstetter's observations the following instructive table has been drawn up as to the relation of geological formations to soil and vegetation and showing how the formations have affected the appearance of the islands:—

Geological character of the underlying rock.	Character of the soil.	Character of the forest vegetation.
1. Salt and brackish swamp, damp marine alluvium.	Uncultivable swamp .. ..	Mangrove.
2. Coral conglomerate and sand, dry marine alluvium.	Fertile calcareous soil, carbonate and phosphate of lime.	Cocoanut.
3. As above, with dry fresh-water alluvium.	Fertile calcareous sandy soil ..	Large trees.
4. Fresh-water swamp and damp alluvium.	Cultivable swamp .. ..	Pandanus.
5. Plastic and magnesian clay, marls; partially serpentine.	Unfertile clay; silicates of alumina and magnesia.	Grassy, open land.
6. Sandstone, slate, gabbro, dry river alluvium.	Very fertile; loose clay and sand, rich in alkalis and lime.	Jungle; true primeval forest.

Mr. E. H. Man made a valuable report on 4th August 1880 on the islands and their soil, the following extract from which is valuable by way of contrast to the two statements above given:—

*Car Nicobar*.—Soil rich, but the island being fairly well populated, difficulty with the natives would probably arise if a foreign settlement were established.

*Choura*.—Island small and, comparatively speaking, densely populated: is therefore not adapted for occupation by strangers.

*Tillangchong*.—Is uninhabited owing, apparently, to its isolated position. Contains a quantity of cocoanut and other fruit trees without an owner. Is described as "Covered with thick primeval forest which thrives well."

(To be continued.)

## BOOK-NOTICES.

**SOUTH INDIAN PORTRAITS IN STONE AND METAL**, by T. G. ARAVAMUTHAM, M.A., B.L.  $7\frac{1}{2} \times 4\frac{1}{2}$  in.; pp. xv + 96; with 42 illustrations inset. Luzac & Co., London, 1930.

**PORTRAIT SCULPTURE IN SOUTH INDIA**, by the same author.  $9\frac{1}{4} \times 6$  in.; pp. 16 + 100; with plates presenting 34 figures. The India Society, London, 1931.

These two volumes are complementary; in fact the first contains the later chapters of the author's work as originally prepared, the earlier chapters being printed in the second volume, which has been issued by the India Society as one of their annual publications. In this latter work, after a brief survey of portrait sculpture in India generally, either established or conjectured, Mr. Aravamutham reviews in some detail the principal examples of portraiture in stone or metal that he has been able to find in various localities in S. India. These he classifies on a chronological basis, as (1) Early, from the age of the Amarāvati *stūpa* to the end of the Pallava sway; (2) Medieval, from the rise of the Cholas to the end of the fourteenth century; and (3) Modern, from the fifteenth century onwards. Chapters are then devoted to the portraiture of Saints and Preceptors; Material, Method and Motif; and Memorial Stones, generally known as *vīrakals*, or 'hero-stones,' in S. India. The illustrations, which furnish selected examples of the sculptures, both in stone and metal, referred to in the text, have been excellently reproduced by Messrs. Henry Stone & Co. The first, or smaller, volume deals with the same subject under a somewhat different arrangement, the matter contained in several chapters of the larger volume being condensed or briefly summarised in chapters I and V, and the sculptures discussed under their several types, e.g., those intended for purposes of worship, memorial stones, memorial temples and statues to ancestors.

The author does not fail to note cases of doubtful identification; and he states impartially the arguments for holding others to be reasonably accurate likenesses, or "portrait statues," a term for which Dr. Coomaraswamy would prefer to substitute "effigies." As regards the origins of such sculptures and the motifs that inspired their preparation—subjects that open a vast field for further inquiry—he holds an open mind. Almost all, as he admits, may be said to be religious in one sense or another.

Mr. Aravamutham has rendered a very useful service to the study of Indian art in collecting together so many examples of sculpture of this nature, some of which are here shown for the first time. The discernment and culture of mind displayed in these two volumes, combined with an ease of diction, enhance the pleasure of following Mr. Aravamutham in his survey of this branch of art.

C. E. A. W. O.

**DJAWA**: the publication of the Java Institute. 10th Year, Parts 1 to 3, Jan.-May 1930.

The first two parts contain a report of the proceedings of the 5th Congress of the Java Institute held at Soerakarta in December 1929, when discussions were held on the advanced teaching of Eastern literature, a lecture given on the Land and People of Bali, an exhibition held of Javanese gold and silver work, both ancient and modern, and a representation given of a Javanese play, *Anoeman Docta*. Part 3 contains a memorandum of the Department of Education and Cultus on the foundation and organization of a Faculty of Letters in the Dutch East Indies.

M. J. B.

**HISTOIRE DE L'EXTRÊME ORIENT**, par RENÉ GROUSSET. 2 vols.,  $10 \times 6\frac{1}{2}$  in.; pp. xviii + 770; with 32 plates and 7 maps. Annales du Musée Guimet; Paris, Paul Geuthner, 1929.

Central Asia and India both lie midway between the Near East and the Far East; both have played an important part in diffusing the civilizing influences of art, religion, philosophy and commerce. Central Asia provided a highway to China for western as well as Indian trade, while the restless spirit of its races drove hordes of warlike tribes west and south and east, that changed the fate of empires. From the third to the tenth century of the Christian era it might be called a Buddhist land, where thousands of monks translated Buddhist texts into Eastern Iranian, Tokharian, Chinese, etc., sending out missionaries equipped with knowledge of the languages required, to spread the *dharma* farther afield. It is the history of these lands traversed by the expansion of Buddhism that M. Grousset gives us in a skilful synopsis of their ethnology, religion, languages, literature, art and architecture. In these two volumes the author has not only remodelled and revised his previous work, *L'Histoire de l'Asie*, but has presented it in a completely new form. India, Central Asia, China, Champa, Annam, Tonquin, Cambodia, Siam and Burma, all pass under review. In his preface he explains that Japan has been omitted because it will be more suitably dealt with in a future volume of the series owing to its peculiarly insular character. The volumes are well documented with notes and references, a bibliography and index, besides many appropriate illustrations and seven useful maps.

M. Grousset begins with India, referring to the Mundās with their Austronesian affinities of speech, linguistically associated with the Mon-Khmer, Annamite and some Malayan dialects. He touches on the early domination of the Dravidian race, whose languages are peculiar to the Indian peninsula, and whose influence in art and religion as well as language is being recognized as raising many questions of their importance

in cultural development. He briefly sketches the story, from the fifth century B.C., of internal strife and successive invasions from the north and north-west; how great kingdoms rose and fell in the central, eastern and southern parts of the peninsula, while Indo-Greeks, Indo-Scythians (Śakas), and Yue-chi Kuśānas in succession overran the Panjāb and NW. India as far as Mahārāṣṭra. Through all these changes in temporal power Indian ideals continued to penetrate beyond her borders spread by the indefatigable zeal of the missionaries of that "great international religion of India"—Buddhism—through the success of which Indian merchants became pioneers of commerce and civilization. They spread north across the mountain passes into Central Asia and on to the Far East, and south and south-east they travelled to Ceylon, the islands of the Eastern Archipelago and parts of the adjoining mainland. The history of these latter areas begins for us with their indianization. The very names 'Further India,' 'Indonesia,' not to mention numberless place names, form a record of this influence. In Burma, Siam, Indo-China, the great islands of Sumatra and Java and little Bali we find the deep impress of Buddhism as well as of Hinduism in the religion, literature and arts of the people. Here, again, Islām followed in the wake of the Arab traders, and supplanted these influences in some of the coastal regions. The influence of the two great countries that have given it its name swept through Indo-China, that of China being strongest in Annam and Tonquin, where the earliest invaders were Chinese tribesmen.

Perhaps the most striking effect of a condensed survey such as M. Grousset gives, is to make us realize how restless movements of race and tribe, invasion from without and strife within were almost continuous throughout Asia. We see how repercussions of events in China and Mongolia were felt as far away as India, and even in Europe. China, which seemed at one time to have stood apart from the convulsions of Asia, had, like India, few if any peaceful centuries. Her northern and western borders were exposed to constant inroads from the turbulent nomads of Central Asia and Mongolia, and later from Tibetans and Manchurians. Chinese imperialism began when the great warrior ruler of the Ts'in subdued the feudal chiefs and proclaimed himself emperor in 221 B.C. It was he who carried out systematically the building of the Great Wall, parts of which had already been raised, as a protection against the Huns and other Turco-Mongol tribes. From this dynastic name, according to M. Pelliot, may have originated the name China. During the long period of the Han dynasty the Turco-Mongols were fairly quiet, but their successors, the Ts'in, after two of their emperors had been murdered in their pillaged capitals, moved

south and, crossing the Yang-tse, made the present Nanking their capital. After 304 A.D. the north remained in the hands of the 'barbarians,' and played the greater part in China's history. The settled agricultural and social life of the Chinese, however, had the power of attracting and absorbing the warlike nomads who so often overran their country. "China," it has been said, "is a sea that salts all the rivers that flow into it"; and so it was that China conquered its conquerors. Even the great Khāqān of the Mongols, Qubilai, who ruled the whole of China as well as Central Asia, and the Manchus, in their turn, preserved continuity by leaving the Chinese family economic system intact and adopting much of their administrative system. China's stronghold lay in its class of literati, who formed a bureaucracy educated in the social and ethical discipline of Confucianism that permeated the masses. Confucius, their great teacher, had built out of his people's ancient wisdom a constitution based upon the ideal of family life in different grades of development, using an agrarian cultus for a race whose genius for agricultural colonization still persists, as shown in Mongolia during the current century. With the 'barbarian' rulers came foreign influences in art and religion, and, though singular liberality was shown towards other teachings, Buddhism was specially favoured. Tradition places the official advent of Buddhism into China in 64 A.D. Buddhism in no way superseded Confucianism, which was not openly antagonistic to it, until the increase of monasteries and monks became a menace to family and social life, whereas in Taoism it had an opponent from the first. The influence of Buddhism increased under the domination of the 'barbarians.' It was a Tartar king ruling in Shansi who, early in the fourth century, first permitted his Chinese subjects to enter monasteries; and it was the To-pa, who took the dynastic title of Wei, that made it the state religion in the middle of the fifth century.

M. Grousset devotes a liberal share of space to the development of the arts. He points to the Wei period as one of those rare epochs that are signalized by the development of a great religious art. His appreciation of China's original artistic genius and of the foreign influences that she absorbed helps us to realize the extent to which the history of a people finds expression in its art. We see the storm and stress of conflict in China's early bronzes, while the philosophic teaching of the peaceful message of Buddhism produced the serene Buddhas and pitying Bodhisatvas of the cave groups.

M. F. H.

We can now return to Scattergood and the *St. Andrew* (see pp. 78-92). That the vessel touched at Cochin on her way to Surat is evident from three accounts of goods disposed of there, to Captain Edward Peirson, William Kyffin and Captain Philip Clifton. These include cotton cloth, Goa stones and a Cochin chest. The Goa stones or Gasper Antonio stones, made by the Jesuits, were a quack remedy in great repute in the seventeenth and eighteenth centuries, and Cochin chests were equally popular on account of the excellence of their wood and workmanship. For the latter see Mundy, III, 112, n. 4.

The next point of call for the *St. Andrew* was Goa, where more piece-goods were sold, and here, it is probable, that Scattergood obtained the directions which follow for making Portuguese sausages.

[28]

RECEIT.

How to make Portigall Pia's or Sausages.

Take 4 quarts of wine and 2 quarts of vinegar (if very strong, take a less quantity of vinegar); 3 or 4 heads of garlick, beaten; 8 or 10 cods of long pepper, beaten, a handfull of salt. With these make a pickle.

Take pork, as much as you think this liquor will cover; cut it in large peices; put lean and fatt together, but not too much fatt. Let the pickle cover the flesh all over for about 10 or 12 days, stering it about once in a day or two with a stick.

When you take it out, put the flesh in large beeff gutts, pressing it very close therein and tyeing cords about the gutts very hard. Then put the gutts in smoke till they be very dry, about 15 or 20 days, where no great fire; then hang them in the air a few days. When you put them in jarrs press them in it very hard, or close and cover it all over with good oile.

[NOTE ON DOCUMENT No. 28.]

Pia's. This word is a puzzle; but it probably represents Port. *paio*, 'a sort of thick sausage' (Michaelis, *Portuguese-English Dictionary*).

The *St. Andrew* arrived at Bombay in January 1712/13, and at a Consultation in that factory, on the 7th of the month, the offer of "Mr. John Scattergood, an eminent merchant and inhabitant of Madras," to hire the Company's ship *Somers* for a year, for rupees 20,000, is recorded. His offer was accepted and he bound himself to freight her from Surat to Persia, thence to Bengal and back to Surat.

Of Scattergood's movements in Bombay and Surat at this period we have but little information beyond a Gujarâti document recording the acceptance of a bill for Rs. 5,000 by "English gentleman, John Katarigut" at Surat, and an account dated at Bombay on 24 March between Scattergood and Bernard Wyche, a member of Council, showing large purchases of gold and silver thread, olibanum and raw cotton.

The *St. Andrew* touched at Calicut on her return voyage, as we learn from a letter written by Scattergood to his wife's brother-in-law William Aislable. Her arrival, under Captain Greenhaugh, at Madras is recorded in the Fort St. George *Diary* on 8 May, and on the same day Scattergood arranged to ship some of the goods purchased at Surat to the Philippines.

[29. INVOICE OF GOODS AND MERCHANDIZE BELONGING TO JOHN SCATTERGOOD SHIPT ON BOARD SHIP *Brampore*, LEWIS MADEIRA COMMANDER, FOR MANILLA, AND GOES CONSIGN'D TO MONSIEUR DUPRE FOR HIS SALE THERE, CONTENTS, COST AND CHARGES *vizt*.

MARK'D, NUMBERD AS PER MERGENT.]

No. 1 qt. 10 corge large pallum[pores] at	..	..18½	203.	32
10 ditto small	.. ..	..14	140.	-
5 do. course chints	.. ..	..12.	8	62. 32
				<hr/> 406.

No. 2	qt. 13	corge of do.	..	..	..	..16.	8	214.	32	
	10	ditto	lungeys	..	..	..28.	8	285.	-	
										499. 32
										ru. ps.
No. 10	20	corge of fine chints	..	..	..	..44.	54			893. 40
No. 11	15	ditto	..	..	..	..		670.	14	
										as.
	6	do. of pallimpores at	..	..	..	..30.	8	183.	-	
	4	do. .. ..	..	..	..	..31.	8	126.	-	
										979. 14
										r. a.
No. 12	14	corge lungeys at	..	..	..	..28.	8	399.	-	
	5	ditto fine chints	..	..	..	..44.	54ps.	223.	26	
										622. 26
										3400. 48
		Customs paid at Surat 2½ per cent.	..	..	..	..				85. -
		Charges of merchandize, embaleing 5 bales at 5r per bale								25. -
		Cooly hire	..	..	..	..	..			2. -
										Rups. 3512. 48

Mons. Du Pree, Sir,

The above is an invoice of goods and merchandize as they cost at Surratt, which pray dispose of for the best advantage att Manilla and send me the produce to Canton in Dollers and consigne them to me, and in my absence to Linqua and Anqua. If you can not dispose of them pray take the money up. If you come to Canton bring it with you. I wish you a good voyage and remain, Your humble servant

J. SCATTERGOOD.

Madraas the 8th May 1713.

[NOTES ON DOCUMENT No. 29.]

Ship *Brampore*. The *Brampore*, Lewis Madera commander, arrived at Fort St. George from Surat on 30 April and sailed for Manila on 30 July 1713 (*Fort St. George Diary*).

Monsieur Dupre. Pierre Du Prie, whom Scattergood employed as his business agent in Manila, with unfortunate results, as will appear in the sequel.

Numbred as per margent. That is, "J.S."

Lungeys. *Lungi*, loin-cloth. The other terms have already been explained.

The instructions to Du Prie to send the produce of his goods to Canton indicate Scattergood's plans for his next venture. In less than a fortnight after his return to his family he was again at sea, on a second voyage to China, as supercargo in the *Amity*, commanded by Captain James Berriman, which had arrived from Bombay on 21 April (*Fort St. George Diary*). Scattergood's co-supercargo was William Phipps, like himself a free merchant. The goods and bullion entrusted to their care amounted to a considerable sum, a large proportion of which was contributed by Edward Harrison, Governor of Fort St. George. Bernard Benyon, a member of Council, sent a consignment of coral beads which he valued at 660 pagodas, but stated that he would "be content if the returns produces principall or something under."

Amid the hurry of his preparations for the voyage Scattergood found time to write to William Aislabie, to his wife's cousin Douglas Burniston, to Captain Peacock of the *Somers* and to the supercargoes of that ship. Two of these letters are given below, the other two being mainly repetitions.

[30 (a)]

To the Honble. William Aislable Esqr.  
 Generall for affairs of the Right Honble.  
 English East Indie Company on the Coast  
 of India &c. and Govr. of Bombay.

HONBLE.,

I did myself the honour to write to you from Callicutt by Mr. Bennett, to return your Honour my hearty thanks for all favours received at Bombay. This comes by Mr. Trenchfeild who is my brother by my mother. He is supercargoe with Captain Cradock and designes to touch at your port in his way to Surratt. I beg the favour of your Honour to let him enjoy your Honours favour and good will, and to give him a letter to Rusta to Surratt which may do him and his Owners some service.

We are now just upon our departure from this place, have compleated our stock here to an 10000 Rups., shall not trouble your Honour with Europe news &c., knowing Mr. Phipps has wrote very largely. Captain Collett I hear has made up his stock in Bombay rupees. I paid him 5000 Surratt rupees, so must beg you, when he comes, to adjust that matter; either he must be concerned in our stock 200 rupees less or I 200 more in his, being the difference of 4 per cent on 5000 rupees betwixt Surratt and Bombay.

My wife gives her service to your Honour and thanks you for her kind present. She designes to write you by my brother.

I remain your Honours most oblidge and most obedient humble servant  
 Madrass the 14th May 1713.

[Unsigned.]

[30 (b)]

Fort St. George

May 16th 1713.

CAPTAIN PEACOCK, SIR,

I am heartily sorry I could not have the happiness of seeing you here, but hope however of meeting you on the Mallabarr Coast.

I have delivered your bag of correll beads to the Governor and he has paid me the 4160 rupees. I am afraid that your wine and horses will not return to so good a market as expected; but however, you must look about and use your endeavor to help the market by selling little at a time. Hing and ruiness bears a great price, as you may informe yourself from the black merchants, but must not declare how much you have. I beleive a private contract will do well for those commodities or an outcry for the others. If you carried a little wine down with you to Bengall, it would not be a miss.

Mr. Russell I hear is dead or adyeing, so that when you come down to Bengall, you must look who has the greatest interest to get you a freight, and with him or them, and if some presents will be exceptable you must give it on the owners accounts, for freight, you know, will be the life of our voyages, and there will be great struggling for it. I hope you will excuse this trouble as coming from, Sir,

Your most obedient humbel servant

J. S.

[NOTES ON DOCUMENT NO. 30]

(a)

William Aislable (see p. 80), who married Elizabeth daughter of John and Carolina Burniston and sister of Arabella wife of John Scattergood, entered the Company's service in 1692 and was appointed "Generall" of Bombay in 1708, a post which he held until 1715 when he returned to England. His wife died in 1705.

Mr. Bennett. Probably Alexander Bennett (see p. 89), a shareholder in the *St. Andrew*, who was appointed a supernumerary searcher at the Sea Gate at Fort St. George in April 1713 (*Cons.* of 2 April).

Mr. Trenchfeild. Elihu Trenchfield, supercargo of the *Barrington*, Captain Christopher Cradock commander (see p. 88), which had arrived at Madras from Bengal on 31 March and sailed for Bombay on 9 October 1713 (*Fort St. George Diary*).

Rusta. A broker at Surat whose name is variously spelt, Rustam, Rustom, Rustomjee Monackjee (Rustam Mānakjī).

Our stock here. That is, for the *Amity*.

Captain Collett. Captain Jonathan Collet of the Company's ship *Grantham*, who sailed from England to Bombay, Batavia and Madras in March 1712.

(b)

Captain Peacock. Captain Eustace Peacock commander of the *Somers* which Scattergood had hired (see p. 107).

The Governor. Edward Harrison (see p. 88).

Hing. *Assafœtida*.

Ruinass. *Rūnās*, madder. See p. 36.

Mr. Russell. John Russell who had been Governor of Bengal since 4 March 1711, did not die, but resigned his post on 3 December 1713 to Robert Hedges and returned to England in the *Marlborough* (*Early Annals of Bengal*, II, Pt. I, xxxvii).

Governor Harrison, the principal freighter of the *Amity*, gave minute instructions to the supercargoes as to its disposal.

[31.] TO MESSRS. WILLIAM PHIPPS AND JOHN SCATTERGOOD.

GENTLEMEN,

Having shipp'd on board the *Amity* under your care several goods and silver as per invoices, amounting to pags. 3877. fa. 68 ca. 8 I desire your peculiar care thereof.

Please to dispose of the goods as conveniency offers, together with those belonging to the cargo. When I was last there we sold our cotch for 6 tale a pecul, and as there goes no more this season, I hope you will be able to get the same price.

Mr. Scattergood remembers that when he was last at Canton, gold being very scarce and dear, Anqua trick'd them out of the usual allowance for pillar dollars; however, I make no doubt but other merchants, and especially Hingqua, will do you justice as to the chest I send along with you.

If gold is procurable at or about 100 for 94, I would rather have my returns therein and desire that it may be of that sort call'd Chusy, but if it should be at such high rates as it was the last two years, I desire you'll invest it in quicksilver and what else you think will do as well for Surat; this I leave wholly to you and shall be satisfied with whatever you do.

If you invest my money in gold I would have it sent by any ship bound hither from Macao or Canton, but if there should be no such conveyance you need not fear of meeting a Manilha ship at Malacca or some other conveyance bound hither. Yet, since 'tis possible you may be disappointed, in such case I desire you will carry it forward with you for Bombay and bring the returns in dollars.

Mr. Raworth being to come back hither from Canton, if he should stay ashore at Malacca for a Manilha conveyance, you may venture to leave my gold in his possession.

I desire you to procure me 50 to 100 cattees of the very finest sort of Bohea tea, such as Hingqua us'd to provide me. I have wrote to him about it and believe he will not disappoint you. I us'd to pay 8 mace the cattee, but do not matter the price so it be of the right sort.



I deliver you herewith a pattern for embroideries, and desire you to get it me done upon three pieces of sattin, one a full lemmon colour, another a brisk lively cherry, and the third upon a full skie. The colours of the work must be full shaded and the stitches drawn through, which I know will cost a good deal more than the usual work, but that I shall not grudge if it is well done. Hinqua will inform you where those people live that work'd for me last voyage, and I do not doubt but he will help you to get these well perform'd.

I perswade myself I need not say much to engage your kindness to my son. I would not have him too much indulg'd but strictly kept to business as one that is to hew out his own fortune with the sweat of his brows: the less time he has to be idle the better, and as he is very backward in writing and accounts, pray let him be kept to both during the voyage at sea; and let his encouragement be always suitable to his deserts.

I send by you a small box containing 1000 dollars for which I desire he may be interested with you in what you think will turn best to account.

The pattern of embroidery not being quite finish'd will come by Mr. Raworth when I shall write you further. In the meantime, heartily wishing you a successful voyage, I remain, Gentlemen

Your real friend and humble servant

Fort St. George

E. HARRISON.

18th May 1713.

Father Cordeiro has engaged that Senior Sabino Marianis at Macao shall deliver you what gold he has by him at the price he bought it, which may be about 30 or 40 shooes. If you cannot get it cheaper, pray receive and pay for it on my account. Yours,

E. H.

[Endorsed] Instructions from E. Harrison to Messrs. Phipps and Scattergood, May 1713.

[NOTES ON DOCUMENT NO. 31.]

When I was last there. Edward Harrison was captain and supercargo of the Company's ship *Kent* in 1708-1710 and took her to Canton in 1708-9.

Cotch. Cutch, catechu. An astringent extract from the wood of several species of *Acacia*. See Yule, *Hobson-Jobson*, s.v. Catechu.

Anqua . . . Hinqua. For Anqua see p. 70. Hinqua is perhaps identical with Quinqa, for whom see p. 71.

Chusy. This word is a puzzle. Lockyer, *Trade in India*, p. 134, says that the Chinese had names for the several varieties of gold, according to the percentage of pure metal and that "Chuchapoa" was "reckon'd.....95 Touch." Dr. Morse, to whom the passage was referr'd, thinks it possible that "Chusy" may be the Cantonese equivalent of "Chuchepoa," in the Amoy dialect of the Hong merchants at Canton, who generally came from Chang-chowfu, near Amoy.

Mr. Raworth. John Raworth. See p. 90.

Full skie. That is, a deep blue shade of colour.

My son. Richard Harrison who was placed under Scattergood's care and acted as purser on the *Amity*.

30 to 40 shooes. See p. 74 for "shoo of gold."

As in his previous voyage to China, Scattergood left his wife in charge of his affairs, furnishing her with full instructions regarding his various investments. These serve to show how both his activities and fortune were increasing.

[32.] A[N] ACCOUNT OF WHAT MONEY I HAVE ABROAD AND WHAT I OWE WITH PROPER INSTRUCTIONS TO EACH VOYAGE, TO MY WIFE, MY ATTORNEY IN MY ABSENCE, *vizt.*

In the China Voyage with Mr. Jones concerned .. ..	8750.	-.	-.
Under me in said stock			
Mr. Lewis .. .. .	3000		
Cogee Petrus 2 per cent insur. .. ..	196		
Nina Chittee 350 pagodas, 2 per cent insurance			
paid the French to be deducted .. .. .	343	3539.	-.
		5211.	-.
The first dividend have received and paid all those above their share about $\frac{3}{4}$ so that suppose am to receive $\frac{1}{4}$ of the principal, $\frac{1}{4}$ of the principal remaining my share only ..	1737.	-.	-.
25 per cent on the whole .. .. .	1302.	27.	-.
20 per cent on 1737 .. .. .	347.	16.	-.
My commission 2 $\frac{1}{2}$ per cent will be about .. .. .	1000.	-.	-.
Ballance of what my brother left in China which Mr. Jones will bring .. .. .	311t.	3m.	2c.
He is to have out of it .. .. .	15		
	296.	3.	2.
At 25 per cent advance will be about .. .. .	350.	-.	-.
	4737.	7.	-.
Pay Vincattee Chittee for account of Mutaball Chittee and take his receipt .. .. .	300.	-.	-.
	4437.	-.	-.
		4437.	-.
1. In Persia consign'd to Agent Lock a persell of rubies as pr invoice .. .. .	375.	-.	-.
Muttball under me .. .. .	68.	18.	-.
2. Lent to Mr. Dixon at respondentia .. .. .		300.	-.
3. Lent to Mr. Harriott at respondentis to Moca ..		500.	-.
4. Lent to Capt. Bennett at respondentia to Pegue 100 pa. at 25 per cent which he has had 3 years, therefore must pay 75 per cent .. .. .		100.	-.
5. Lent to Manila under Padre de Saa 500 which will be now paid, therefore pray ask the said Padre ..		500.	-.
6. Remains of the Harriotts voyage to Surrat with Messrs. Weld and Heriott in the hands of Mons. Hebert at interest; my share is 406 Surrat ruprs. at 330 per pags. 100 is .. .. .		125.	1.
Lent at respondentia to England on the <i>Arrabella</i> at 13s. 6d. per pa. .. .. .		500.	-.
Lent at respondentia on the <i>John and Elizabeth</i> at 14s. <i>St. Andrews</i> voyage beleive will ballance but pray make it up with Mr. Frederick I was concerned..	1803.	19.	-.
Have received .. .. .	1500.	-.	-.
which beleive will loss .. .. .	303.	19.	-.

7.	In Doctor Gray ship <i>Thomas</i> under Mr. Frederick ..	150.	—.	—.
	Remains of the dates of the <i>John and Elizabeth</i> that Mr. Lewis knows of			
8.	Comrapha Conicoply for plank .. .. .	18.	—.	—.
	Custom on the blew cloth .. .. .	8.	19.	—.
				26. 19. —.
9.	I bought a note of Dr. Corbett for Mr. Boucher ..			5. —. —.
	In the stock put on board Ship <i>Somers</i> .. .. .	20000.	—.	—.
	Under me the Govr. .. .. .	7000		
	Capt. Greenhaugh .. .. .	1000		
	Mr. Frederick .. .. .	3000		
	Mr. Douglas Burniston .. .. .	500		
		11500.	—.	—.
	at 330 per 100 pags .. .. .	8500.	—.	—.
			2575.	27. —.
10.	In the stock of Capt. Collett rups. Surrat 500 at 322 per 100 pa. .. .. .		1553.	—. —.
	In gold thread in Mr. Boones hands about .. .. .		1000.	—. —.
11.	Lent at respondentia on the <i>St. Andrew</i> with Capt. Greenhaugh rups. 2750 to be paid the same at Madrass in Surrat rupees and 11 per cent advance which will make Surrat 3052½ at 322 per pags 100 will be pags. .. .. .		1058.	12. —.
	Capt. Greenhaugh will make up the account.			
12.	Adventure to Manila on Lewis Maderas consign'd to Dee Pree, 5 bales of ps. goods 3512½ Surat rups. ..		1091.	—. —.
13.	Adventure to Siam consign'd to Capt. Poney, 646 rups.		200.	—. —.
14.	Adventure to Bengall consign'd to Capt. Willy Sanders, 100 candy of pepper ; he lent me rup. 3000 on it, suppose my ballance may produce about ..		1000.	—. —.
15.	Concern'd in ship <i>Ormond</i> .. .. .		500.	—. —.
	Subscribed to Mr. Livesay and Capt. Bodham 2000 rs. which I have wrote to Capt. Sanders to pay them in Bengall out of the produce of pepper.			
	Left 2 bales with my wife to be sold of shalloes, 850 rs. qt. 26 corge at 10 pags. per corge .. .. .		260.	—. —.
			16588.	—. —.
16.	Concern'd under Mr. Fredetick in the <i>Barinton</i> , Capt. Cradock .. .. .		500.	—. —.
			17088.	—. —.

When Mr. Jones arrives from China put in under my brother more pags. 500.

## An account of what money I owe at interest

To the Church about .. ..	2500.	-. -.
To Mr. Lewis .. ..	1500.	-. -.
To my brother .. ..	500.	-. -.
To Capt. Poney .. ..	500.	-. -.
		<hr/>
		5000. -. -.
		<hr/>
		12088. -. -.

When any money comes to your hands, pay off[f] my brother and Mr. Lewis out of the money that am to receive from China, and the Church and Capt. Poney as fast as you can.

What money I carry at respondentia and what have of my own you shall have an account from Malacca.

Mr. Boone has of mine some gold thread and sandall wood, which desire him to dispose of for the best he can. He owes for Thom. Saunders interest and for my share of kissmiss 20. -. -.

Remains a small dividend [on] the *Four Brothers*, money that came by Captain Wesly, which Captain Greenhaugh will pay you my share.

Mr. Boone has 17 small bundles, ten of gold thread and seven of silver, which desire him to sell apart, it being half of Capt. Greenhaughs.

Send to Captain Greenhaugh for 12 hogshead of Goa arrack which he is to send me, I having already paid him for it.

Speak to Padre Lewis to take care to get the money for the hing that was sold at Bengall.

Padre Paulo de Saa had some goods of mine to sell at Goa and lent me 1000 pardoes thereon; he has ballanced that account but has left some goods unsold yett, which he will give you. An account [of] his papers is No. 17.

[Added to the foregoing account.]

MY DEAR

The above are an account of what I have abroad and what I owe; what I carry with me I shall keep exact account of and send you. When Mr. Jones comes, pray speak to Mr. Lewis and Boone that Mr. Frederick do not wrong me in my China commission, and as you gett the money of him or others, and what I am concern's under Padre Paulo de Saa to Manilla (No. 6), you must speak to him about it, for that money is due, pay off[f] my interest of my brother and Mr. Lewis. Send to Surratt under my brother pags. 500 and to England with Mr. Lewis in diamond, [of] which desire him to buy pags. 1000; and if any other money of mine comes to your hands, pay of [f] Capt. Poney and the Church's interest. Desire Mr. Legg to assist you in your business. Desire him, if he can, to put of [f] my dispute with Mr. Russell and Feak till I come. Be frugall in your expences, for the more money you save, the sooner we shall goe out of this place.

I remain, my Dear, Your affectionate Husband

J. SCATTERGOOD.

Madrass the 19th May 1713.

[Endorsed] Instructions left with my Wife, 1713.

## BOOKS RECEIVED:—

- The Calcutta Review, September 1931.  
The Madras Christian College Magazine, Sept. 1931.  
The Maha-Bodhi, Sept. 1931.  
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The Journal of the Bhow and Orissa Research Society, vol. XVII, Pts. II-III, June-September 1931.  
The Pallava Genealogy, by the Rev. H. Horas, S.J.

## PAPERS ON HAND:—

- Birth and Growth of Caste in the Andaman Islands, by the late Sir Richard C. Temple, Bt., C.B.  
Bengal and the City of Bangala (Contributions to an old controversy), by the late Sir R. C. Temple, Bt.  
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